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THE Pilgrim's Progress FROM THIS WORLD TO That which is to Come:

Delivered under the Similitude of a

DREAM,

Wherein is Discovered

The Manner of his setting out,

His Dangerous JOURNEY,

AND

Safe Arrival at the Desired Country.

By *JOHN BUNYAN.*

The Fourteenth Edition, with Additions of New Cuts.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

LONDON,

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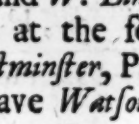

The Author's Apology for his Book.

When at the first I took my Pen in hand
Thus for to write, I did not understand
That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun;
And thus it was: I writing of the way
And race of Saints in this our Gospel day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory:
In more than Twenty things, which I set down;
This done, I Twenty more had in my Crown;
And they again began to multiply,
Like sparks, that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a Mode, I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour, no not I,
I did it mine one self to Gratifie.
Neither did I but vacant seasons spend
In this my Scribble; Nor did I intend
But to divert my self in doing this,
From worser thoughts which makes me do amiss.

Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd
It down; until it came at last to be
For length and breadth the bigness which you see.
Well, when I had thus put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live; some, let them dye;
Some said John, *Print it; others said, not so;*
Some said it might do good; others said, no.
Now was I in a streight; and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I Print it will, and so the Case decided.
For, thought I, some I see would have it done,
Though others in that Channel do not run:
To prove then who advised for the best,
Thus I thought fit to put it to the Test.
I farther thought, If now I did deny
Those that would have it, thus to gratify;
I did not know but hinder *them I might*
Of that which would to them be great delight.
For those which were not for its coming forth;
I said to them, Offend you I am loth:
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.
If that thou will not read, let it alone,
Some love the Meat, some love to pick the Bone,

Yea,

Yea, that I might them better moderate,
I did too with them thus Expoſtulate.
May I not write in ſuch a ſtile as this ?
In ſuch a Method *too, and yet not miſs*
My *end, thy good? why may it not be done? (none;*
Dark clouds bring waters, when the bright bring
Yea, dark *or* bright, *if they their* Silver drops
Cauſe to deſcend, the earth, by yielding Crops,
Gives praiſe to both, and carpeth not at either,
But treaſures up the Fruit they yield together;
Yea, ſo commixes both, that in her Fruit
None can diſtinguiſh this from that; they ſuit
Her well when Hungry: But if ſhe be full,
She ſpues out both, and makes their bleſſing null.
You ſee the ways the Fiſher-man *doth take*
To catch the Fiſh; what Engines doth he make:
Behold! How he engageth all his wits;
Alſo his ſnares, lines, angels, hooks, and nets:
Yet Fiſh there be, that neither Hook nor Line,
Nor Snare, nor Net, nor Engine can make thine:
They muſt be grop'd for, and be tickled too,
Or they will not be catch'd, what e're you do.
How does the Fowler *ſeek to catch his game*
By Divers means, all which one cannot name?
His gun, his nets, his lime-twigs, light and bell:
He creeps, he goes, he ſtands; yea who can tell
Of all his poſtures? yet there's none of theſe
Will make him Maſter of what Fowls he pleaſe.
Yea, he muſt Pipe and whiſtle to catch this,
Yea if he does ſo, that Bird he will miſs.

The Author's Apology for his Book.

If that a Pearl may in a Toads-head *dwell*;
And may be found too in an Oyſter-ſhell;
If things that promiſe nothing, do contain
What better is than Gold; who will diſdain,
That have an inkling of it, there to look,
That they may find it? Now my little Book,
(Tho' void of all theſe paintings that may make
It with this or th' other man to take)
Is not without thoſe things that do excell
What do in brave, but empty Notions dwell.
Well, yet I am not fully ſatisfied (try'd
That this your Book will ſtand; when ſoundly
Why what's the matter? It is dark, *what tho?*
But it is feigned: *What of that? I tro:*
Some men by feigned words, as dark as mine.
Make Truth to ſpangle, and its Rays to ſhine!
But they want ſolidneſs: *ſpeak man thy mind:*
They drown'd the weak Metaphors, make us
Solidity, indeed, becomes the Pen (blind.
Of him that writeth things Divine to Men:
Bnt muſt I needs want ſolidneſs, becauſe
By Metaphors *I ſpake? were not Gods Laws,*
His Goſpel Laws, in Older times held forth
By Types, Shadows and Metaphors? *Yet loth*
Will any ſober man be to find fault
With them, leſt he be found for to aſſault
The higheſt Wiſdom: No, he rather ſtoops,
And ſeeks to find out what by Pins and Loops,
By Calves, and Sheep, by Heifers and by Rams,
By Birds and Herbs, and by the blood of Lambs,

God

God speaketh to him; and happy is he
That finds the Light and Grace that in them be.
Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in shew, not solid be;
All things in Parable despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our Souls bereave.
My dark and cloudy words, they do but hold
The Truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ his Apostles too, shall plainly see,
That Truth's to this day, in such Mantles be.
Am I afraid to say that Holy Writ,
Which for its Stile and Praise puts down all Wit,
Is every where so full of all these things,
(Dark Figures, Allegories) yet there springs
From that same book, that lustre and those rays
Of light, that turns our darkest nights to days.
Come let my Carper, to his Life *now look,*
And find there darker Lines then in my Book
He findeth any: Yea, and let him know,
That in his best things *there are* worse *lines too.*
May we but stand before Impartial Men,
To his poor One, I dare adventure Ten,
That they will take my *meaning in these lines,*
Far better than his Lyes in Silver Shrines.
Come, Truth, altho' in Swadling-clouts, I find,
Informs the Judgment, rectifies the Mind;

Pleases the Understanding makes the Will
Submit, the Memory too it doth fill
With what doth our Imaginations please;
Likewise, it tends our Troubles to appease.
Sound words I know Timothy *is to use,*
And old Wives Fables he is to refuse;
But yet grave Paul *him no where did forbid*
The use of Parables; in which lay hid (where
that Gold, those Pearls, and precious Stones that
Worth digging for, and that with greatest care.
Let me add one word more, O Man of God,
Art thou offended? Dost thou wish I had
Put forth my Matter in another dress?
Or, that I had in things been more express?
To those that are my betters, (as is fit)
Three things let me propound, then I submit.
1. *I find not that I am deny'd the use*
Of this my Method, so I none abuse.
Put on thy VVords, Things, Readers, or be rude
In handling Figure or similitude,
In application; but all that I may,
Seek the advance of Truth, this or that way:
Denied, did I say, Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their Words or Ways,
Than any Man that breatheth now a-days)
Thus to express my Mind, thus to declare
Things unto thee that Excellentest are.
2. *I find that Men (as high as Trees) will write*
Dialogue-wise; yet no Man doth them slight,

For

For writing so: Indeed if they abuse
Truth, curſed be they, and the craft they uſe
To that Intent; but yet let Truth be free
To make her Salleys upon thee and me,
Which way it pleaſes God: for who knows how,
Better then he that taught us firſt to Plow,
To Guide our Minds and Pens for his Deſign?
And he makes baſe things uſher in Divine.

3. *I find that holy Writ in many places,*
Hath ſemblance with this Method, where the caſes
Do call for one thing, to ſet forth another;
Uſe it I may then, and yet nothing ſmoother
Truths Golden Beams: Nay, by this Method may
Make it caſt forth its Rays as light as day.

And now before I put up my Pen,
I'll ſhew the Profit of my Book, and then
Commit both thee and it unto that hand (ſtand.
That pulls the ſtrong down, and makes weak ones

This Book it chalketh out before thine Eyes
The Man that ſeeks the everlaſting Prize:
It ſhews you whence he comes, whither he goes;
What he leaves undone; alſo what he does:
It alſo ſhews you how he runs, and runs,
Till he unto the gate of Glory comes.

It ſhews too, who ſets out for Life amain,
As if the laſting Crown they would attain:
Here alſo you may ſee the Reaſon why
They loſe their Labour, and like Fools do die.

This Book will make a Traveller of thee;
If by its Counſel thou wilt ruled be;

The Author's Apology for his Book.

It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the slouthful active be,
The Blind also, delightful things to see.
Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From New-Years-Day, *to the last of* December?
Then read my Fancies, they will stick like Burrs,
And may be to the helpless, Comforters.
This Book is writ in such a Dialect,
As may the Minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel strains
Would'st thou divert thy self from Melancholly?
Would'st thou be Pleasant, yet far from Folly?
Would'st thou read Riddles, and their Explanation?
Or else be drown'd in thy Contemplation?
Dost thou love picking meat, or would'st thou see
A man i'th' Clouds, and hear him speak to thee?
Would'st thou be in a Dream, and yet not sleep?
Or, would'st thou in a moment laugh and weep?
Would'st thou lose thy self, and catch no harm?
And find thy self again without a charm? (what,
Would'st read thy self, and read thou knowest not
And yet know whether thou art blest or not,
By reading the same Lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN Bunyan.

THE

THE Pilgrim's Progress:

In the Similitude of a DREAM:

AS I walked through the Wilderness of this World I lighted on a certain Place whhere was a * Den, and laid me down in *that* Place to sleep: And as I slept I dreamed a Dream. I dreamed and behold, *I saw a Man † cloathed with Rags, standing in a certain place, with his Face from his own House, a Book in his Hand, and a great Burden upon his Back.* I looked, and saw him open the Book, and read therein, and as he read he wept and trembled, and not being able longer to contain, he brake out with a lamentable Cry, saying, * *What shall I do?*

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his Distress, but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them. *O my dear Wife,* said he, *and you the Children of my Bowels, I your dear Friend am in my self undone, by reason of a burden that lieth hard upon me: moreover I am certainly informed, that * this our City will be burned with Fire from Heaven, in which fearful overthrow, both my self, with thee my Wife, and you my sweet Babes, shall miserably come to ruine; except (the which † yet I see not) no way of some escape as yet*

* *The Goal.*

† Isa. 64 6. Lu. 14: 33. Psal. 38. 4. Hab. 2. 2. Act. 16. 31

* *His Outcry.*

* Act 2. 27

* *This World.*

† *He knows*

some way of escape may be found, whereby we may be deliver'd. At this, His Relations were sore amazed; not for that they believed that what he had said to them was true but because they thought that some frenzy Distemper had got into his Head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to Bed; but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them *worse* and *worse*; He also set to talking to them again, but they began to be hardned. They also thought to drive away his distemper by harsh and surly carriages to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for and pity them: and also to condole his own misery; he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

* *Carnal Physick for a sick Soul.*

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in this Book, and greatly distressed in his Mind; and as he read he burst out, as he had done before, crying, * *What shall I do to be saved?*

* *Act.* 16. 30, 31.

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore dost thou cry?*

He

He answered, Sir, I perceive by the Book in my hand, that I am condemned to dye, and † after that to come to Judgment, and I find that I am not * willing to do the first, nor † able to do the second.

Then said *Evangelist*, Why not willing to dye? since this Life is attended with so many Evils? The Man answered, because I fear that this burden that is upon my back: will sink me lower then the Grave; and I shall fall into * *Tophet*. And, Sir If I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

Then said *Evangelist*, If this be thy Condition, why standest thou still? He answered, because I know not whither to go. Then he gave him a † *Parchment Roll*, and there was written within, * *Fly from the Wrath to come.*

The Man therefore read it, and looking upon *Evangelist* very carefully, said, whither must I fly? Then said *Evangelist*, pointing with his Finger over a very wide Field, do you see yonder *Wicket-Gate*? The Man said No *; Then said the other, do you see yonder † shining Light? He said, I think I do. Then said *Evangelist*, Keep that Light in your Eye; and go up directly thereto * so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do. So I saw in my Dream that the Man began to run; now he had not run far from his own Door, but his Wife and Children perceiving it, began to cry after him to return; † but the Man put his Fingers in his Ears,

† *Heb.* 9. 27.
* *Job.* 16. 21; 22.
† *Exod.* 22. 14.
* *Isa.* 30. 33.
† *Conviction of the necessity of flying.*
* *Mat.* 3. 7.
* *Mat.* 7. *Psal.* 119. 105.
2 Pet. 2. 29.
† *Christ, and the way to him cannot be found with out the Word.*
* L. 14. 16.
† Gen. 19. 17.

Ears, and ran on crying, Life, Life, Eternal Life: so he looked not behind him, but fled towards the middle of the Plain.

*They that fly from the Wrath to come, are a gazing-stock to the World.

†Jer 20.10.

*Obstinate, and Pliable follow him.

*The Neighbours also came out to † see him run, and as he ran, some mocked, others threatned, and some cryed after him to return; And among those that did so, there were two that were resolved to fetch him back by force. *The Name of the one was *Obstinate*, and the Name of the other *Pliable*. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the Man, Neighbours, *Wherefore are ye come?* They said, to perswade you to go back with us; but he said, that can by no means be: You dwell (said he) in the City of Destruction (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the Grave into a place that burns with Fire and Brimstone: be content, good Neighbours, and go along with me.

*Obstinate

*What, said *Obstinate*, and leave our Friends and our Comforts behind us!

*Christian

*Yes, said *Christian* (for that was his name) because, that *all, which you shall forsake*, is not * worthy to be compared with a *little* of that, that I am seeking to enjoy; and if you will go along with me, *and hold it*, you shall fare as I my self; for there were I go, is † enough and to spare. Come away, and prove my Words.

*2 Cor. 4. 18.

† Lu. 15. 17

Obst. What are the things you seek, since you leave *all* the World to find them?

Chr.

Chriſtian no ſooner leaves the World, but meets
Evangeliſt, who lovingly him greets
With tidings of another: and doth ſhow,
Him how to mount from that to this below.

*1 Pet. 1. 4. † Heb. 11. 16. *Chr.* I ſeek an * *Inheritance, incorruptible, undefiled, and that fadeth not away*; and it is laid up in Heaven, † and ſafe there, to be beſtowed, at the time appointed, on them that diligently ſeek it. Read it ſo, if you will in my Book.

Obſt. *Tuſh, ſaid* Obſtinate, *away with your Book; will you go back with us, or no?*

Chr. No, not I, ſaid the other; becauſe I have laid mine hand to the * Plow.

* Luke 9. 62. Obſt. *Come then, Neighbour* Pliable, *let us turn again, and go home without him; there is a Company of theſe Craz'd headed Coxcombs, that when they take a Fancy by the end, are wiſer in their own Eyes than ſeven Men that can render a Reaſon.*

Pli. Then ſaid *Pliable*, don't revile; if what the good *Chriſtian* ſays, is true, the things he looks after are better than ours; my heart inclines to go with my Neighbour.

Obſt. *What? more Fools ſtill? Be ruled by me, go back; who knows whither ſuch a brain-ſick Fellow will lead you? Go back, go back, and be wiſe.*

†Chriſtian and Obſtinate *pull for* Pliable's *Soul.*

Chr. Nay, but do thou † come with thy Neighbour *Pliable*, there are ſuch things to be had which I ſpoke of, and many more Glories beſides; if you believe not me, read here in this Book: and for the truth of what is expreſt therein behold all is confirmed by the † Blood of him that made it.

† Heb. 9. 17, 18, 19, 20, 21.

* Pliable contented to go with Chriſtian.

Pli. * *Well, Neighbour* Obſtinate, (*ſaith* Pliable) *I begin to come to a point, I intend to go along with this good Man, and to caſt in my Lot with him: but, my good Companion, do you know the way to this deſired place?*

Chr.

Chr. I am directed by a Man whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive Instructions about the way.

Pli. Come then good Neighbour, let us be going, then they went both together.

Obst. And I will go back to my place, said *Obstinate* : † I will be no Companion of such mis-led fantastical Fellows.

† obstinate goes railing back.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went talking over the Plain, and thus they began their Discourse.

* Talk between Christian and Pliable.

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come Neighbour Christian, *since there is none but us two here, tell me now further, what the things are? and how to be enjoyed, whither we are going?*

Chr. I can * better conceive of them with my mind, then speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

* God's things unspeakable.

Pli. And do you think that the words of your Book are certainly true?

Chr. Yes verily, for it was made by him that † cannot lye.

† Tit. 1.2.

Pli. Well said, what things are they?

*Isa.45.17. Joh. 10.27 28, 29.

Chr. There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit that Kingdom for ever.

Pli. Well said, and what else.

Chr.

†2 Tim. 4. 8. Rev. 22. 4. Matth. 13. 43.

Chr. There are Crowns of Glory to be given us; † and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. *This is very Pleasant, and what else?*

* Isa. 15. 8. Rev. 7. 16. 17. ch. 21. 4.

Chr. There shall be no more crying,* nor Sorrow, for he that is owner of the Place will wipe all Tears from our Eyes.

Pli. *And what company shall we have there?*

* Isa. 6. 2. 1 Thes. 4. 16, 17.

Chr. There we shall be with *Seraphims*,* and *Cherubims*, Creatures that will dazle your Eyes to look on 'em: There also you shall meet with thousands, and ten thousands, that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his Presence with acceptance for ever: In a Word, there we shall see the † Elders with their Golden Crowns: There we shall see the Holy* Virgins with their golden Harps. There we shall see † Men that, by the World, were cut in pieces, burnt in Flames, eaten of Beasts, drowned in the Seas, for the Love that they bare to the Lord of the place; all well, and cloathed with* Immortality, as with a Garment.

† Rev. 4. 4. * Ch. 14. 1, 2, 3, 4, 5. † John 12. 25. * 2 Cor. 5. 2, 3, 5.

Pli. *The hearing of this is enough to ravish one's Heart; but are these things to be enjoyed? how shall we get to be Sharers thereof?*

Chr. The Lord, the Governor of the Country, hath recorded *that* † in this Book, the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

† Isa. 55. 1. John 7. 37. ch. 6. 37. Rev. 21. 6. ch. 22. 17.

Pli. *Well, my good Companion, glad am I to hear of these things; come on, let us mend our pace.*

Chr. I cannot go so fast as I would by reason of this burden that is on my Back.

Now

Now I saw in my Dream, that just as they had ended this talk, they drew nigh to a very * *Miry Slough* that was in the midst of the Plain, and they being heedless, did both fall suddenly into the Bog. The name of the Slough was *Despond*. Here therefore they wallow'd for a time, being grievously bedaubed with Dirt; And *Christian*, because of the Burden that was on his Back, began to sink in the Mire,

* *The Slough of Despond.*

Pli. *Then said* Pliable, *Ah, Neighbour* Christian, *where are you now?*

Chr. Truly, said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended; and angerly said to his Fellow, *Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect 'twixt this and our journeys end?* † *May I get out again with my life,* † *It is not enough to be Pliable.*

you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own House; so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavoured to struggle to that side of the Slough, that was farthest * from his own House, and next to the Wicket-gate; the which he did, but could not get out because of the burden that was upon his Back: But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, *What he did there?*

* Christian *in trouble, sees still to get farther from his own house.*

Chr. Sir, said *Christian*, I was bid to go this way, by a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape

escape the Wrath to come. And as I was going thither, I fell in here.

* The Promises.

Help. *But why did not you look for* * *the steps?*

Chr. Fear followed me so hard, that I fled the next way and fell in.

† Help lifts him out.

* Ps. 40. 2.

Help. *Then*, said he, † *give me thy hand*; *so he gave me his hand*, and * he drew him out, and set him upon sound Ground, and bid him go on his way.

Then I stepped to him that pluckt him out, and said, Sir, wherefore, since over this place is the way from the City of *Destruction*, to yonder *Gate*, is it that *this* Plat is not mended, that poor Travelers might go thither with more security? And he said unto me, this *miry Slough* is such a place as cannot be mended: It is the descent whither the scum and filth that attends Conviction * for sin doth continually run, and therefore it was called the *Slough* of *Despond*: for still as the Sinner is awakened about his lost Condition, there ariseth in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this Ground.

* What makes the Slough of Despond.

† Isa. 35. 3, 4.

It is not the † pleasure of the King that this place should remain so bad, his Labourers also, have by the directions of his Majesties Surveyors, been for above this Sixteen-hundred Years imployed about *this patch* of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, said he, *Here* hath been swallowed up at least Twenty thousand Cart-loads; yea Millions of wholesome Instructions, that have at all Seasons

sons been brought from all places of the King's Dominion's (and they that can tell, say, they are the best Materials to make good Ground of the place,) if so be it might have been mended, but it is a *Slough of Despond* still; and so will be, when they have done what they can.

True, there are, by the direction of the Law-giver, certain good and substantial * Steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these Steps are hardly seen, or if they be, Men, through the dizziness of their Heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there, but the Ground is * good when they have once got in at the Gate.

* *The Promises of Forgiveness and Acceptance to life by Faith in Christ.*

* 1 Sam 23.

Now I saw in my Dream, that by this time * *Pliable* was got home to his House. † So his Neighbours came to visit him: and some of them called him *wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did mock at his *cowardliness*, saying, *Surely since you began to venture, I would not have been so base to have given out for a few Difficulties*: So *Pliable* sat sneaking among them. But at last he got more Confidence, and then they all turned their Tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

* Pliable *is got home, and is visited by his Neighbors.*

† *His Entertainment by them at his return.*

Now as *christian* was walking solitarily by himself, he spied one afar off, come crossing over the Field * to meet him, and their hap was to meet *just as they were crossing the way of each other.* The Gentleman' Christian,

* Worldly Wiseman *meets with*

man's Name that met him was Mr. *Worldly Wise-man*, he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This Man then meeting with *Christian*, and having some inkling of him (for *Christian's* setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town Talk* in some other places) Master *Worldly Wiseman* therefore having some gues of him, by beholding his laborous going, by observing his Sighs and Groans and the like, began thus to enter into some talk with *Christian*.

Talk between Mr. Worldly Wiseman and Christian.

Worl. *How now, good Fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, I think, poor Creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder Wicket Gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Worl. *Hast thou a Wife and Children?*

Chr. Yes; but am I so laden with this Burden, that I cannot take that Pleasure in them as formerly: methinks, I am *as if I had not.*

Worl. *Wilt thou hearken to me if I give thee Counsel?*

Chr. If it be good I will, for I stand in need of good Counsel.

Worldly Wisemans Counsel to Christian.

Worl. *I would advise thee then that thou with all speed get thy self rid of thy Burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.*

Chr.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there any Man in our Country that can take it off my shoulders: therefore am I going this way, as I told you, that I may be rid of my burden.

† *Mr. Worldly Wiseman condemned Evangelist's counsel.*

Worl. Who bid you go this way to be rid of your Burden?

Chr: A Man that appeared to me to be a very great and honourable Person, his Name, as I remember, is *Evangelist.*

Worl. † *Beshrew him for his Counsel, there is not a more dangerous and troublesome way in the World, than is that unto which he hath directed thee, and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the* Slough of Despond *is upon thee, but that* Slough *is the beginning of the sorrows that do attend those that go on in that way: Hear me, I am older than thou, thou art like to meet with in the way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, Death, and what not? These things are certainly true, having been confirmed by many Testimonies. And should a Man so carelesly cast away himself, by giving heed to a Stranger?*

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

The frame of the heart of a young Christian.

Worl. How camest thou by the burden at first?

Chr. By reading this Book in my hand,

Worl

†Worldly Wiseman does not like that Man should be serious in reading the Bible.

Worl. †I thought so; and it is happened unto thee, as to other weak Men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what. — *Chr.* I know what I would obtain: it is ease for my heavy burden.

Worl. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially since (hadst thou but patience to hear me) I could direct the to thee obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides I will add, that instead of those dangers, thou shalt meet with such Safety, Friendship and Content.*

Chr. Sir, I pray open this secret to me.

Whether Mr. Worldly prefers Morality before the straight Gate.

Worl. *Why in yonder Village (the Village is named* Morality*) there dwells a Gentleman whose name is* Legality *a very judicious man (and a man of a very good name) that has skill to help men off with such Burdens, as, thine are, from their shoulders, yea, to my Knowledge, he hath done a great deal of good this way: Ay, and besides he hath skill to cure those that are somewhat crazed in their wits with their Burdens. To him, as I said, thou mayst go, and be helped presently. His House is not quite a Mile from this place; and if he should not be at home himself, he hath a pretty young Man to his Son, whose Name is* Civility, *that can do it (to speak on) as well as the old Gentlemen himself: There, I say, thou mayst be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as indeed*

ed I would not wish thee, thou mayst send for Wife and Children to thee to this Village, ere there are Houses now stand empty, one which thou mayst have at reasonable rates: ovision there is also cheap and good, and t which will make thy Life the more happy, to be sure there thou shalt live by honest ghbours, in Credit and good Fashion.

* Now was *Christian* somewhat at a nd; but presently he concluded, if this be e which this Gentleman hath said, my fest course is to take his Advice; and with t he thus farther spoke.

Chr. Sir, which is my way to this honest n's house?

Worl. *Do you see yonder † high Hill?*

Chr. Yes, very well.

World. By that Hill you must go, and the t House you come at is his.

So *Christian* turned out of his way to go to *Legality's* House for help: but behold en he was got now hard by the Hill, it ned so high, and also that side of it that s next the way side, did hang so much r, that *Christian* was * afraid to venture ther, lest the Hill should fall one his Head; erefore there he stood still; and wotted what to do. Also his burden now seem- heavier to him than while he was in his y. There came also † flashes of fire out of Hill that made * *Christian* afraid that he uld be burned: here therefore he sweat. did quake for † fear. And now he began be sorry that he had taken Mr. *Worldly man's* Counsel; and with that he saw * *ngelist* coming to meet him; at the t also of whom he began to blush for

* Christian *snared by Mr.* Worldly Wisemans *word.*

† *Mount* Sinai

* Christian *afraid that Mount* Sinai *would fall on his Head,* Exod. 19. 18.

* Ver. 16.

† Heb. 11. 12.

* Evangelist *findeth* Christian *under Mount* Sinai, *& looketh severely upon him.*

Chr.

†Worldly Wiseman does not like that Man should be serious in reading the Bible.

Worl. †I thought so; and it is happened unto thee, as to other weak Men, who meddling with things too high for them, do suddenly fall into thy distractions; which distraction do not only unman men (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what. --- Chr. I know what I would obtain; it is ease for my heavy burden.

Worl. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially since (hadst thou but patience to hear me) I could direct thee to thee obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides I will add, that instead of those dangers, thou shalt meet with such Safety, Friendship and Content.

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Whether Mr. Worldly prefers Morality before the straight Gate.

Worl. Why in yonder Village (the Village is named Morality) there dwells a Gentleman whose name is Legality a very judicious man (and a man of a very good name) that has skill to help men off with such Burdens, as, thine are, from their shoulders, yea, to my Knowledge, he hath done a great deal of good this way: Ay, and besides he hath skill to cure those that are somewhat crazed in their wits with their Burdens. To him, as I said, thou mayst go, and be helped presently. His House is not quite a Mile from this place; and if he should not be at home himself, he hath a pretty young Man to his Son, whose Name is Civility, that can do it (to speak on) as well as the old Gentlemen himself: There, I say, thou mayst be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as indeed

deed I would not wish thee, thou mayst send for thy Wife and Children to thee to this Village, where there are Houses now stand empty, one of which thou mayst have at reasonable rates: Provision there is also cheap and good, and that which will make thy Life the more happy, is, to be sure there thou shalt live by honest Neighbours, in Credit and good Fashion.

Now was *Christian* somewhat at a stand; but presently he concluded, if this be true which this Gentleman hath said, my wisest course is to take his Advice; and with that he thus farther spoke.

Chr. Sir, which is my way to this honest Man's house?

Worl. *Do you see yonder* † *high Hill?*

Chr. Yes, very well.

World. By that Hill you must go, and the first House you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality's* House for help: but behold when he was got now hard by the Hill, it seemed so high, and also that side of it that was next the way side, did hang so much over, that *Christian* was * afraid to venture further, lest the Hill should fall one his Head; wherefore there he stood still; and wotted not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also † flashes of fire out of the Hill that made * *Christian* afraid that he should be burned: here therefore he sweat, and did quake for † fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* Counsel; and with that he saw * *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame.

Christian snared by Mr. Worldly Wisemans word.

† *Mount Sinai*

Christian afraid that Mount Sinai would fall on his Head, Exod. 19. 18.

* Ver. 16.

† Heb. 11. 12.

* *Evangelist findeth Christian under Mount Sinai, & looketh severely upon him.*

ſhame. So *Evangeliſt* drew nearer and nearer, and coming up to him, he looked upon him with a ſevere and dreadful Countenance, and thus began to reaſon with *Chriſtian*.

† Evangeliſt *reaſons afreſh with* Chriſtian

Evan. † What doſt thou here *Chriſtian*? ſaid he; at which words *Chriſtian* knew not what to anſwer: wherefore at preſent he ſtood ſpeechleſs before him. Then ſaid *Evangeliſt* farther; *Art not thou the man that I found crying without the Walls of the City of* Deſtruction?

Chr. Yes, Dear Sir, I am the man.

Evan. *Did not I direct thee the way to the little Wicket-Gate?*

Chr. Yes, Dear Sir, ſaid *Chriſtian*.

Evan. *How is it then that thou art ſo quickly turned aſide, for thou art now out of the way?*

Chr. I met with a Gentleman ſo ſoon as I had got over the *Slough* of *Deſpond*, who perſwaded me, that I might in the *Village* before me, find a Man that could take off my burden.

Evan. *What was he?*

Chr. He look'd like a Gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: But when I beheld this Hill, and how it hangs over the way, I ſuddenly made a ſtand, leaſt it ſhould fall on my head.

Evan. *What ſaid the Gentleman to you?*

Chr. Why, he asked me whither I was going, and I told him.

Evan. *And what ſaid he then?*

Chr. He asked me if I had a Family, and I told him: but ſaid I, I am ſo loaden with the Burden that is on my back, that I cannot take pleaſure in them as formerly.

Evan. *And what ſaid he then?*

When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear.
For Master *Worldly-Wiseman* can but shew
A Saint the way to Bondage and to woe.

Chr. He bid me with ſpeed get rid of my burden; and I told him 'twas eaſe that I ſought: And ſaid I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of deliverance. So he ſaid that he would ſhew me a better way and ſhort, not ſo attended with difficulties, as the way, Sir, that you ſee me in: which way, ſaid he, will direct you to a Gentlemans Houſe that hath skill to take off theſe Burdens: ſo I believed him, and turned out of *that* way, into *this*, if haply I might be ſoon eaſed of my Burden: But when I came to this place and beheld things as they are, I ſtopped for fear (as they ſaid) of danger: but I now know not what to do.

Evan. *Then* (ſaid Evangeliſt) *ſtand ſtill a little. That I may ſhew thee the words of God.* So he ſtood trembling, *Then* (ſaid Evangeliſt) * *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on Earth † much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.* He ſaid moreover, * *Now the juſt ſhall live by Faith, but if any man draws back, my Soul ſhall have no pleaſure in him.* He alſo did thus apply them, *Thou art the man that are running into this miſery, thou haſt begun to reject the Counſel of the moſt high, and to draw back thy foot from the way of peace, even almoſt to the hazarding of thy Perdition.*

* Heb. 12. 25.

† Evangeliſt convinces Chriſtian of his Error.

* Chap. 10. 38.

Then *Chriſtian* fell down at his Foot as dead, crying, Wo is me, for I am undone: at the ſight of which, *Evangeliſt* caught him by the right hand, ſaying, All manner of Sins and Blaſphemies ſhall be forgiven unto men; be

not

not faithless, but believing; then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

Then *Evangelist* proceeded, saying, *Give more earnest heed to the things that I shall tell thee of.* I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee, † The Man that met thee is one *Worldly Wiseman*, and rightly is he so called; partly, * because he savoureth only the Doctrine of this World; (therefore he always goes to the Town of *Morality* to Church) and partly, † because he loveth that Doctrine best; for it saveth him best from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. * Now there are three things in this man's Counsel that thou must utterly abhor.

† Mr. Worldly Wiseman *described by* Evangelist.

* 1 John 4. 5.

† Col. 6. 12.

* Evangelist *discovers the deceit of Mr.* Worldly Wiseman,

1. His turning thee out of the way.

2. His labouring to render the Cross odious to thee.

3. And his setting thy Feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the Counsel of God, for the sake of the Counsel of a *Worldly Wiseman*. The Lord says, † *strive to enter in at the straight Gate* the Gate to which I send thee, * *for strait is the Gate that leadeth unto Life, and few there be that find it.* From this little Wicket-gate, and from the way thereto, hath this wicked Man turned thee, to the bringing of thee almost to Destruction; hate therefore his turning thee out of the

† Luke 13 24.

* Mat. 11. 13, 14.

way, and abhor thy ſelf for hearkning to him.

Secondly, Thou muſt abhor his labouring to render the Croſs, odious unto thee; for thou art to † *prefer it before the Treaſures in Egypt*: beſides, the King of Glory hath told thee, * that he that will ſave his life ſhall loſe it: and † *he that comes after him, and hates not his Father and Mother, and Wife and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple*, I ſay therefore, for Man to labour to perſwade thee, that that ſhall be thy Death, without which, the Truth hath ſaid, thou canſt not have eternal life: this Doctrine thou muſt abhor.

† Heb. 11. 25, 26.
* Mark 8. 34. John. 12. 25. Mat. 10. 39,
† Luke. 14. 16.

Thirdly, Thou muſt hate his ſetting of thy feet in the way that leadeth to the miniſtration of Death. And for this, thou muſt conſider to whom he ſent thee, and alſo how unable that Perſon was to deliver thee from thy burden.

He to whom thou waſt ſent for eaſe, being by name *Legality*, is the Son of the * Bond-woman which now is, and is in Bondage with her Children, and is in a Myſtery this † Mount *Sinai*, which thou haſt feared will fall on thy Head. Now if ſhe with her Children are in Bondage, how canſt thou expect by them to be made free? This *Legality* therefore is not able to ſet thee free from thy Burden. No man was as yet ever rid of his Burden to him, no nor ever is like to be: ye cannot be juſtified by the works of the Law; for by the deeds of the Law no man living can be rid of his Burthen: therefore Mr. *Worldly Wiſeman* is an Alien, and Mr. *Legality* is a Cheat: and for his ſon *Civility* not-

* Gal. 4. 22, 23, 24 25, 26, 27
† *The Bond Woman.*

notwithstanding his *simpering* looks, he is but an Hypocrite; and cannot help thee. Believe me, thre is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of his Flesh stand up. The words were thus pronounced,

As many as are of the works of the Law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the Book of the Law to do them. Gal. 3. 10

Now *Christian* looked for nothing but Death, and began to cry out lamentably: even curfing the time in which he met with Mr. *Worldly Wiseman*; still calling himself a Thousand Fools for hearkning to his Counsel: he also was greatly ashamed to think that this Gentlemans Arguments, flowing only from the flesh, should have the Prevalency with him, as to cause him to forsake the right way. This done, he applied himself again to *Evangelist*, in words and sense as follows.

Chr. * Sir, what think you? is there hopes? may I now go back; and go up to the *Wicket-Gate*? shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkned to this mans Councel, but may my sins be forgiven?

* Christian *enquired if he may yet be Happy*

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed

ted two evils; thou haſt forſaken the way that is good, to tread in forbidden paths: † yet will the man at the Gate receive thee, for he has *good will* for men; only, ſaid he, take heed that thou turn not aſide again, leſt thou periſh from the way, when his wrath is * kindled but a little. Then did *Chriſtian* addreſs himſelf to go back, and *Evangeliſt*, after he had kiſt him, gave him one ſmile, and bid him God ſpeed: ſo he went on with haſte, neither ſpake he to any man by the way; nor if any asked him, would he vouchſafe them any anſwer. He went like one that was all the While treading on forbidden ground, and could by no means think himſelf ſafe, till again he was got into the way which he left to follow *Mr. Worldly Wiſeman*'s Councel: ſo in proceſs of time *Chriſtian* got up to the Gate. Now over the Gate there was written, *Knock and it ſhall be opened to you*, † He knocked therefore more than once or twice, ſaying,

May I now enter here? will he within
Open to ſorry me, though I have been
An undeſerving Rebel? then ſhall I
Not fail to ſing his laſting Praiſe on high.

At laſt there came a grave Perſon to the Gate, named *Good-will*, who asked, *Who was there? & whence he came & what he would have?*

Chr. Here is a poor burdened Sinner, I come from the City of *Deſtruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, ſince I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

G. will. * I am willing with all my Heart, He

* Evangeliſt *comforts him.*

* *Pſal.* 2. laſt.

† Mat. 7. 1.

* *The Gate will be opened to broken hearted ſinners.*

He that will enter in muſt firſt without
Stand knocking at the Gate, nor need he doubt;
That is a knocker but to enter in;
For God can love him, and forgive his ſin.

ſaid he; and with that he opened the Gate

So when *Chriſtian* was ſtepping in, the other gave him a Pull: then ſaid *Chriſtian*. What means that? the other told him, A little diſtance from this Gate, there is erected a ſtrong Caſtle of which * *Belzebub* is the Captain; from thence both he and them that are with him, ſhoot Arrows at thoſe that come up to this Gate: if haply they may die before they can enter in. Then ſaid *Chriſtian* † I rejoyce and tremble. So when he was got in, the man of the Gate asked him who directed him thither?

* *Satan envies thoſe that enter the ſtraight Gate.*

† Chriſtian *entred the Gate with Joy and Trembling.*

Chr. Evangeliſt † bid me come hither and knock, (as I did) and he ſaid, that you, Sir, would tell me what I muſt do.

† *Talk between* Good-wil *and* Chriſtian.

Good-will. *An open door is before thee, and no Man can ſhut it.*

Chr. Now I begin to reap the Benefits of my Hazards.

Good-will. *But how is it that you come alone?*

Chr. Becauſe none of my Neighbours ſaw their danger as I ſaw mine.

G.will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children ſaw me at the firſt, and called after me to turn again: alſo ſome of my Neighbours ſtood crying and calling after me to return; but I put my Fingers in my Ears, and ſo came on my way.

Good-will. *But did none of them follow you to perſwade you to go back?*

Chr. Yes, both *Obſtinate* and *Pliable*: But when they ſaw they could not prevail, *Obſtinate* went railing back: but *Pliable* came with me a little way.

G.will, *But why did he come not through?*

Chr.

Chr. We indeed came both together, untill we came at the *Slough of Deſpond*, into the which we alſo ſudden-ly fell. And then was my Neihbour *Pliable* diſcouraged, and would not adventure farther. *Wherefore getting out again, on that *ſide* next to his own Houſe, he told me, I ſhould poſſeſs the brave Country alone for him: So he went *his* way, and I came *mine*. He after *Obſtinate*, and I to this Gate,

* *A Man may have company when he ſets out for Heaven, and yet go thither alone.*

Good-will. Then ſaid *Good-will*, Alas, poor Man, is the Cœleſtial Glory of ſo ſmall eſteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, ſaid *Chriſtian*, I have ſaid the Truth of *Pliable*, and if I ſhould alſo ſay all the truth of my ſelf, it will appear there is † no betterment 'tvvixt him and my ſelf. 'Tis true, he vvent back to his ovvn Houſe, but I alſo turned aſide to go into the vvay of Death, being perſvvaded thereto by the carnal Argument of one Mr. *Worldly Wiſeman*.

† *Chriſtian accuſeth himſelf before the Man at the Gate.*

Good-will. Oh did he light upon you? What, he vvould have had you have ſought for eaſe at the Hands of Mr. *Legality*; they are both of them a very cheat; but did you take his Counſel?

Chr. Yes, as far as I durſt, I vvent to find out Mr. *Legality*, until I thought that the Mountain that ſtands by his Houſe, vvould have fallen upon my head, vvherefore there I vvas forced to ſtop.

Good-will. That Mountain has been the death of many, and vvill be the death of many more: 'tis vvell you eſcaped being by it daſh'd in pieces.

Chr.

Chr. Why, truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my *Dumps*: but 'twas Gods Mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death, by that Mountain, than thus to stand talking with my Lord: But oh! what a favour is this to me, that yet I am admitted entrance here?

*Christian is comforted again.

Good-will. * We make no Objections against any, notwithstanding all that they have done before they came hither, † *they in no wise are cast out*; and therefore good *Christian*, come a little way with me, and I will teach thee about the way thou must go. * Look before thee; dost thou see this narrow way? *THAT* is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ and his Apostles, and it is as streight as a *Rule* can make it: This is the way thou must go.

† John 6. 37.

*Christian directed yet on his way.

Chr. But said *Christian*, *is there no turnings nor windings, by which a stranger* * *may lose his way?*

*Christian afraid of losing his way.

Good-will. Yes, there are many ways *BUTT* down upon this; and they are crooked and wide: But *thus* thou may'st distinguish the right from the wrong, *the* right only being † streight and narrow.

† Mat. 7. 14.

Then I saw in my Dream, * That *Christian* asked him further, if he could not help him off with this Burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

*Christian weary of his Burden.

He told him, as to thy burden, be content to

to bear it, until thou comeſt to the *place of* † Deliverance; for there it will fall from thy back of it ſelf.

Then *Chriſtian* began to gird up his Loins, and to addreſs himſelf to his Journey. So the other told him, that by that he was gone ſome diſtance from the Gate he would come at the Houſe of the Interpreter, at whoſe door he ſhould knock, and he would ſhew him excellent things. Then *Chriſtian* took his leave of his friend, and he again bid him God-ſpeed.

Then he went on till he came at the houſe of the * *Interpreter*, where he *knocked* over and over; at laſt one came to the door, and asked, *Who was there?*

Chr. Sir, here is a Traveller, who was bid by an acquaintance of the good Man of the Houſe, to call here for my Profit; I would therefore ſpeak with the Maſter of the Houſe: ſo he called for the Maſter of the Houſe; who after a little time came to *Chriſtian*, and asked him what he would have?

Chr. Sir, ſaid *Chriſtian*, I am a Man that am come from the City of *Deſtruction*, and am going to the Mount *Zion*, and I was told by the Man that ſtands at the Gate, at the head of this way, that if I called here, you ſhould ſhew me excellent things, ſuch as would be an help for me in my Journey.

Inter. Then ſaid the *Interpreter*, * Come in, I will ſhew thee that which will be profitable to thee. So he commanded his Man † to light the Candle, and bid *Chriſtian* follow him, and ſo he had him into a private Room, and bid his Man open a door; the which when he had done, * *Chriſtian* ſaw the Picture of *ſhure*,

† *There is no deliverance from the guilt and burden of Sin but by the Death and Blood of Chriſt.*

* *Chriſtian comes to the Houſe of the Interpreter.*

* *He is entertained.*

† *Illumination.*

* *Chriſtian ſees a brave Pi-*

† *The fashion of the Picture.*

of a very grave Person hang up against the Wall, and this was the fashion of it, † *It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his Lips, the World was behind his Back; it stood as if it pleaded with Man, and a Crown of Glory did hang over its Head.*

Chr. *Then said* Christian, *What meaneth this?*

Inter. The Man whose Picture this is, is one of a thousand; he * can beget Children, travel in Birth with Children, and † nurse them himself when they are born. And whereas thou seest him with his Eyes lift up to Heaven, the best of Books in his Hand, and the Law of Truth writ on his Lips; it is to shew thee that his Work is to know and unfold dark things to Sinners; even as also thou † seest him stand as if he pleaded with men; and whereas thou seest the World as cast behind him, and that a Crown hangs over his Head; that is to shew thee, the slighting and despising the things that are present, for the love that he hath to his Master's Service, he is sure in the World that comes next, to have Glory for his reward. Now, said *the Interpreter*, I have shewed thee *this* Picture first, * because the Man whose Picture this is, is the only Man whom the Lord of the place whither thou art going, hath authorized to be thy Guide in all difficult Places thou mayst meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to Death.

*1 Cor. 4. 15.

† *Gal. 4. 19.*

† *The meaning of the Picture.*

* *Why he shewed him the Picture first.*

Then

Then he took him by the Hand, and led him into a very large *Parlour* that was full of Duſt, becauſe never ſwept; the which, after he had reviewed a little while, the *Interpreter* called for a Man to *ſweep*: Now when he began to ſweep, the Duſt began ſo abundantly to fly about, that *Chriſtian* had almoſt therewith been choaked. Then ſaid the *Interpreter* to a *Damoſel* that ſtood by, bring hither Water, and ſprinkle the Room; the which when ſhe had done, it was ſwept and cleanſed with pleaſure.

Chr. *Then ſaid* Chriſtian, *What means this?*

Int. The *Interpreter* anſwered, This *Parlour* is the Heart of a Man that was never ſanctified by the ſweet Grace of the Goſpel: the *Duſt*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to ſweep at firſt, is the Law; but ſhe that brought Water, and did ſprinkle it, is the Goſpel. Now whereas thou ſaweſt that ſo ſoon as the firſt began to ſweep, the Duſt did ſo fly about, that the Room by him could not be cleanſed, but that thou waſt almoſt choaked therewith: this is to ſhew thee, that the Law, inſtead of cleanſing the Heart (by its working) from ſin, * doth revive, put † ſtrength into, and * increaſe it in the Soul, even as it doth diſcover and forbid it, for it doth not give power to ſubdue. * Rom. 7. 9. † 1 Cor. 15. 56.

Again, as thou ſaweſt the *Damoſel* ſprinkle the Room with Water, upon which it was cleanſed with pleaſure; this is to ſhew thee, that when the Goſpel comes in the ſweet and precious influences thereof to the Heart, then I ſay, even as thou ſaweſt * Rom. 5. 20.

the

the Damsel lay the Dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the Soul made clean, through the Faith of it, and consequently † fit for the King of Glory to inhabit.

† John 15 3.

I saw moreover in my Dream * that the *Interpreter* took him by the hand, and had him into a little Room, where sat two little Children, each one in his Chair. The Name of the Eldest was *Passion*, and the Name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the Discontent of *Passion*? The *Interpreter* answered, the Governour of them would have him stay for his best things, till the beginning of the next Year; but he will have all now *. But *Patience* is willing to wait.

Eph. 5. 16. Acts 15. 9. Rom. 16. 15, 26. John 15. 15.

He shewed him Passion *and* Patience.

Passion *will have it now,*

* Patience *is for waiting.*

Then I saw that one came to † *Passion* and brought him a Bag of Treasure, and poured it down at his Feet; the which he took up and rejoyced therein, and withal, laughed *Patience* to scorn: But I beheld but a while, and he had * lavished all away, and had nothing left him but Rags.

† Passion *hath his desire.*

* *And quickly lavishes all away.*

Chr. *Then said* Christian *to the* Interpreter, † *Expound this matter more fully to me.*

† *The Matter expounded.*

Inter. So he said, These two Lads are Figures, *Passion*, of the Men of This World: and *Patience*, of the Men of that which is to come: For as here thou see'st, *Passion will have all now*, this Year; that is to say, in this World; so are the Men of this World; They must have all their good things now, they cannot stay till next year, that is, until the next World, for their Portion of good.

That

That Proverb, * *A Bird in the Hand is worth two in the Bush*, is of more Authority with them, than are all the Divine Testimonies of the good of the World to come. But as thou saweſt, that he had quickly laviſhed all away, and I had preſently left him nothing but Rags; ſo will it be with all ſuch Men at the end of this World.

* *The Worldyman for a Bird in the Hand.*

Chr. *Then ſaid* Chriſtian; *Now I ſee that* Patience *has the beſt* † *Wiſdom, and that upon many Accompts.* 1. *Becauſe he ſtays for the beſt things.* 2. *And alſo becauſe he will have the glory of his, when the other had nothing but Rags.*

† Patience *had the beſt Wiſdom.*

Int. Nay, you may add another, to wit, the Glory of the *next* World will never wear out; but theſe are ſuddenly gone. Therefore *Paſſion* had not ſo much reaſon to laugh at *Patience*, becauſe he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, * becauſe he had his beſt things *laſt*; for *firſt* muſt give place to *laſt*, becauſe *laſt* muſt have his time to come: but *laſt* gives place to nothing; for there is not another to Succeed: he therefore that hath his Portion *firſt*, muſt needs have a time to ſpend it, he that has his Portion laſt, muſt have it laſtingly: Therefore it is ſaid of * *Dives*, *in thy Life-time thou receiveſt thy good things, and likewiſe* Lazarus *evil things, but now he is comforted, and thou art tormented.*

* *Things that are firſt muſt give place, but things that are laſt are laſting.*

* Luke 16. Dives *had his good things firſt.*

Chr. *Then I perceive, 'tis not beſt to covet things that are* now, *but to wait for things to* come.

* Cor. 4. 18. *The firſt things are but Temporal.*

Int. You ſay Truth, * *for the things that are ſeen, are* Temporal; *but the things that are not ſeen, are* Eternal: But tho' this be ſo, yet ſince things preſent, and our fleſhly

Appetite

Appetite *are ſuch near Neighbours one to another*; and again, becauſe Things to come, and carnal ſenſe are ſuch ſtrangers one to another: Therefore it is, that the firſt of theſe ſo ſuddenly fall into *amity*, and that *diſtance* is ſo continually betweeen the ſecond.

Then I ſaw in my Dream, that the *Interpreter* took *Chriſtian* by the Hand, and led him into a place where was a Fire burning againſt a Wall, and one ſtanding by it always caſting much Water upon it to quench it; Yet did the Fire burn higher and hotter.

Then ſaid Chriſtian, *What means this?*

The *Interpreter* anſwered. This Fire is the work of Grace, that is wrought in the Heart, he that caſts Water upon it, to extinguiſh and put it out, is the *Devil*: but in that thou ſeeſt the Fire notwithſtanding burn higher and hotter, thou ſhalt alſo ſee the reaſon of that: So he had him about to the backſide of the Wall, where he ſaw a Man with a Veſſel of Oyl in his hand, of the which he did alſo continually caſt (but ſecretly) into the Fire.

Then ſaid Chriſtian, *What means this?*

The *Interpreter* anſwered, This is *Chriſt*, who continually with the Oyl of his Grace, maintains the Work already begun in the Heart: by the means of which, notwithſtanding what the Devil can do, the Souls of his People prove Gracious ſtill. And in that thou ſaweſt, that the Man ſtood behind the Wall to maintain the Fire; this is to teach thee, that it is hard for the Tempted to ſee how this work of Grace is maintained in the Soul.

2 Cor. 12. 9.

I saw also that the *Interpreter* took him again by the hand, and led him in a pleasant place, were was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted, he saw also upon the top thereof, certain Persons walking, who were cloathed all in Gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him, and led him up toward the Door of the Palace; and behold, at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the Door, at a Table side, with a Book, and his Ink-horn before him, to take the Name of him that should enter therein: He saw also, that in the door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in amaze: at last, when every Man started back for fear of the Armed Men, *Christian* saw a Man of a very stout Countenance come up to the Man that sat there to write, saying, * Set down my Name, Sir; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the Door upon the Armed Men, who laid upon him with deadly force: but the Man not at all discouraged, fell to cutting and hacking most fiercely: so after he had † received and given many Wounds to those that attempted to keep him out, he cuts his way through them all, and pressed forward into the Palace; at which there

* *The Valiant Man.*

† Acts 14. 21.

was

was a pleaſant Voice heard from thoſe that were within, even of thoſe that walked upon the top of the Palace, ſaying,

Come in, Come in;
Eternal Glory thou ſhalt win.

So he went in, and was cloathed with ſuch Garments as they. Then *Chriſtian* ſmiled, and ſaid, I think verily I know the meaning of this.

Now, ſaid *Chriſtian*, let me go hence, Nay, ſtay (ſaid the *Interpreter*) till I have ſhewed thee a little more, and after that thou ſhalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there ſat a Man in an Iron Cage.

* Deſpair *like an Iron Cage.*

Now the Man, to look on, ſeemed very ſad; he ſat with his Eyes looking down to the Ground, his hands folded together, and he ſighed as if he would break his Heart. Then ſaid *Chriſtian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. Then ſaid *Chriſtian* to the Man, *What art thou?* The Man anſwered, *I am what I was not once.*

Chr. *What waſt thou once?*

* Luke 8. 18.

Man. The *Man* ſaid, I was once a fair * and flouriſhing Profeſſor, both in mine own Eyes, and alſo in the Eyes of others: I once was, as I thought, fair for the Cœleſtial City, and had then even joy at the thoughts that I ſhould get thither.

Chr. *Well, but what art thou now?*

Man. I am *now* a Man of *Deſpair*, and am ſhut up in *it*, as in *this* Cage, I cannot get out; O *now* I cannot.

Chr.

Chr. *But how camest thou in this Condition?*

Man. I left off to watch and be ſober; I laid the Reins upon the neck of my Luſts; I ſinned againſt the light of the Word, and the goodneſs of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to Anger, and he has left me; I have ſo hardned my Heart, that I *cannot* Repent.

Then ſaid *Chriſtian* to the *Interpreter*, But is there no hopes for ſuch a Man as this? Ask him, ſaid the *Interpreter*.

Chr. Then ſaid *Chriſtian*, *Is there no hope, but you muſt be kept in the Iron Cage of Deſpair?*

Man. No, none at all.

Chr. *Why? The Son of the Bleſſed is very pitiful?*

Man. I have * Crucified him to my ſelf afreſh, I have deſpiſed his Perſon, I have deſpiſed † his Righteouſneſs, I have counted his Blood an unholy thing, I have done deſpite * to the Spirit of Grace: Therefore I have ſhut my ſelf out of all the Promiſes, and there now remains to me nothing but threatnings of certain Judgment and fiery Indignation, which ſhall devour me as an Adverſary. *Heb. 6. 6. † Luke 19. 14. * Heb. 10. 24. 29.

Chr. *For what did you bring your ſelf into this Condition?*

Man. For the Luſts, Pleaſures and Profits of this World; in the enjoyment of which, I did then promiſe my ſelf much Delight; but now every one of thoſe things alſo bite me, and gnaw me like a burning Worm.

Chr. *But canſt thou not Repent and Turn?*

Man.

Man. God hath denied me Repentance; his Word gives me no Encouragement to believe, yea himself hath shut me up in this Iron Cage: nor can all the Men in the World let me out. O Eternity! Eternity! How shall I grapple with the Misery that I must meet with in Eternity?

Int. Then said the *Interpreter* to *Christian*, Let this Man's Misery be remembred by thee, and be an everlasting Caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the cause of this Man's Misery Sir, is it not time for me to go on my way now?

Int. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one Rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing: So he began and said, This Night as I was in my Sleep I dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate, upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming Fire, also the Heavens were on a burning Flame, I heard then a

1 Cor. 15. 1 Thess. 4. Jude 15. Joh. 5. 28. 2 Thess. 1. 8. Rev. 20. 11, 12, 13, 14.

Voice

Voice, saying, *Arise ye Dead, and come to Judgment*; and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sate upon the Cloud, open the Book, and bid the World draw near. Yet there was, by reason of a fierce Flame that issued out and came before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sate on the Cloud, * *Gather together the Tares, the Chaff and Stubble, and cast them into the burning Lake*; and with that the bottomless Pit opened, just whereabout I stood: out of the Mouth of which there came in an abundant manner Smoke and Coals of Fire, with hideous Noises. It was also said to the same Persons, † *Gather my Wheat into the Garner.* And with that I saw many catch'd up * and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not, for the Man that sat upon the Cloud, still kept his eye upon me: my Sins also came in my mind; and my Conscience did accuse me on every side. Upon this I awaked from my Sleep.

Isa. 26. 21. Mich. 7. 16, 17. Psal. 5. 1, 2, 3. Mal. 3. 2, 3. Dan. 7. 9, 10. * Mark 3. 13. ch. 13. 30. Mal. 4. 1. † Luke 3. 17. * 1 Thes. 4. 16, 17. Rom. 2. 14, 15.

Chr. *But what was it that made you so afraid of this sight?*

Man. Why I thought that the Day of Judgment was come, and that I was not ready for it: but this frighted me most, that the

the Angel gathered up ſeveral, and left me behind; alſo the Pit of Hell opened her Mouth juſt where I ſtood: my Conſcience too afflicted me; and (as I thought) the Judge had always his Eye upon me, ſhewing Indignation in his Countenance.

Then ſaid the *Interpreter* to *Chriſtian*, *Haſt thou conſidered all theſe things?*

Chr. Yes, and they put me in *Hope* and *Fear*.

Int. Well, keep all things ſo in thy mind, that they may be as a *Goads* in thy ſides, to prick thee forward in the way thou muſt go. Then *Chriſtian* began to gird up his Loins, and to addreſs himſelf to his Journey. Then ſaid the *Interpreter*, the Comforter be always with thee, good *Chriſtian*, to guide thee in the way that leads to the City.

So *Chriſtian* went on his way, ſaying,

Here I have ſeen things rare and profitable,
Things pleaſant, dreadful, things to make me ſta-
In what I have begun to take in hand: (ble
Then let me think on them, and underſtand
Wherefore they ſhew'd me were, and let me be
Thankful, O good Interpreter, to thee.

Now I ſaw in my Dream, that the high-way up which *Chriſtian* was to go, was fenced on either ſide with a Wall, and that
*Iſa. 36. 1. Wall was called * *Salvation*. Up this way therefore did burdened *Chriſtian* run, but not without great difficulty, becauſe of the Load on his Back.

He run thus till he came to a Place ſomewhat aſcending; and upon that place ſtood a *Croſs*, and a little below in the bottom, a Sepulchre. So I ſaw in my Dream, that juſt as *Chriſtian* came up with the *Croſs*, his Burden

Burden looſed from off his Shoulders, and fell from off his Back, and began to tumble; and ſo continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I ſaw it no more.

When God releaſes us of our guilt and burden we are as thoſe that leap for Joy.

Then was *Chriſtian* glad and lightſome, and ſaid with a merry heart, *He hath given me reſt, by his ſorrow; and life, by his death.* Then he ſtood ſtill awhile, to look and wonder; for it was very ſurprizing to him, that the ſight of the Croſs ſhould thus eaſe him of his Burden. He looked therefore, and looked again, even till the ſprings that were in his Head ſent the † Waters down his Cheeks. Now as he ſtood looking and weeping, behold three ſhining ones came to him, and ſaluted him, with *Peace be to thee*; ſo the firſt ſaid to him. * *Thy ſins be forgiven thee*; The ſecond *ſtript him of his Rags*, and † cloathed him with change of Raiment. The third alſo *ſet* * *a mark in his Forehead*, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he ſhould give it in at the Cœleſtial Gate; ſo they went their way. Then *Chriſtian* gave three leaps for joy, and went on ſinging,

† Zech. 12. 10.

* Mark 2. 2.

† Zech. 3. 4.

* Eph. 1. 8. 13.

Thus far did I come laden with my ſin,
Nor could ought eaſe the grief that I was in,
Till I came hither: What a place is this!
Muſt here be the beginning of my Bliſs?
Muſt here the Burden fall from off my Back?
Muſt here the ſtrings that bound it to me, crack?
Bleſs'd Croſs! bleſs'd Sepulchre, bleſs'd rather be
The Man, that there was put to ſhame for me.

A Chriſtian can ſing tho' alone, when God doth give him the joy of his heart.

Who's this; the Pilgrim. How! 'tis very true,
Old things are past away, all's become new,
Strange! he's another Man upon my word,
They be fine Feathers, that make a fine Bird,

I ſaw then in my Dream, that he went on thus, even until he came at a Bottom, where he ſaw, a little out of the way, three men faſt aſleep, with Fetters upon their Heels. The name of the one was * *Simple*, another *Sloth*, and the third *Preſumption*.

* *Simple, Sloth, and Preſumption.*

Chriſtian then ſeeing them lye in this Caſe, went to them, if peradventure he might awake them. And cried, you are like them that ſleep on the top of a † Maſt, for the dead Sea is under you, a Gulf that hath no Bottom: Awake therefore, and come away, be willing alſo, and I will help you off with your Irons. He alſo told them, if he that goeth about like * *a roaring Lyon*, comes by, you will certainly become a Prey to his Teeth. With that they look'd upon him, and began to reply in this ſort: *Simple* ſaid, *I ſee no Danger. Sloth* ſaid, *Yet a little more Sleep:* and *Preſumption* ſaid, *Every Fat muſt ſtand upon his own Bottom.* And ſo they lay down to Sleep again, and *Chriſtian* went on his way.

† *Prov.* 23. 23.

* 1 Pet. 5. 8

† *There is no perſuasion will do if God openeth not the Eyes.*

Yet was he troubled to think, that Men in that danger ſhould ſo little eſteem the kindneſs of him that ſo freely offered to help them, both by the awakening of them, counſelling of them, and proffering to Help them off with their Irons. And, as he was troubled thereabout, he eſpied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formaliſt*, and the name of the other *Hypocriſie*. So as I ſaid, they drew up unto him, who thus entred with them into Diſcourſe.

*Chriſtian talked with them.

Chr. * *Gentlemen, whence came you, and whither go you?*

Form. and *Hyp.* We were born in the Land of *Vain-Glory*, and are going for Praiſe to Mount *Sion.*

Chr. *Why came you not in at the Gate, which ſtandeth at the beginning of the way? Know you not, that it is written,* * *That he that cometh not in by the Door, but climbeth up ſome other way, the ſame is a Thief and a Robber?*

*John 19. 1.

Form. and *Hyp.* They ſaid, that to go to the Gate of entrance, was by all their Country-men counted too far about: and that therefore their uſual way was to make a ſhort cut of it, and to climb over the Wall, as they had done.

Chr. *But, will it not be counted a Treſpaſs againſt the Lord of the City, whither we are bound, thus to violate his revealed Will?*

*They that came into the way, but not by the Door, think that they can ſay ſomething in vindication of their own Practice.

Form. and *Hyp.* They told him, * That as for that, he needed not trouble his head thereabout: for what they did they had cuſtom for, and could produce (if need were) Teſtimony that would witneſs it, more than a thouſand Years.

Chr. *But, ſaid* Chriſtian, *will it ſtand a Trial at Law?*

Form. and *Hyp.* They told him that *cuſtom*, it being of ſo long a ſtanding as above a thouſand years, would doubtleſs now be admitted as a thing legal by an impartial Judge. And beſides, ſay they, if we get into the way what's matter, which way we get it? if we are in we are in: thou art but in the way, who as we perceive, came in at the Gate; and we are alſo in the way that came tum-

bling

bling over the Wall; Wherein now is thy condition better than ours?

Chr. I walk by the *Rule* of my Maſter, you walk by the rude working of your Fancies. You are counted Thieves already, by the Lord of the way, therefore I doubt you will not be found true Men at the end of the way. You come in by your ſelves, without his Direction, and ſhall go out by your ſelves, without his Mercy.

To this they made him but little Anſwer; only they bid him look to himſelf. Then I ſaw that they went on; every Man in his way, without much conference one with another; ſave that theſe two Men told *Chriſtian*, That, as to *Laws* and *Ordinances*, they doubted not but they ſhould as conſcienetiouſly do them as he. Therefore ſaid they, We ſee not wherein thou differeſt from us, but by the *Coat* that is on thy Back, which was as we trow, given thee by ſome of thy Neighbours, to hide the ſhame of thy Nakedneſs.

Chr. By * Laws and Ordinances you will not be ſaved, ſince you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you ſay, to cover my nakedneſs with. And I take it as a token of kindneſs to me, for I had nothing but Rags before; and beſides, thus I comfort my ſelf as I go; Surely, think I, when come to the Gate of the City, the Lord thereof will know me for good, ſince I have his *Coat* on my Back! a *Coat* that he gave me freely in the day that he ſtript me of my Rags, I have moreover,

*Gal. 1. 16.

*Chriſtian *has got his Lord's Coat on his back, and is comforted therewith, he is*

forted also with his Mark and his Roll.

a Mark in my Forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates, fixed there in the Day that my Burden fell off my Shoulders. I will tell to you, moreover, that I had then given me a Roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the Gate.

To these things they gave him no Answer, only they look'd upon each other, and Laughed. Then I saw that they went on all, save that *Christian* * kept before, who had no more talk but with himself, and that sometimes Sighingly, and sometimes Comfortably; also he won'd be often reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

*Christian has talk with himself.

I beheld then, that they all went on till they came to the Foot of the Hill † *Difficulty*, at the bottom of which was a Spring. There were also in the same place two other ways besides that which came straight from the Gate; one turned to the left Hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called Difficult) Christian went now to the † Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying,

† *He comes to the Hill Difficulty.*

† *Isa.* 49. 10.

The Hill, though High, I covet to ascend,
The Difficulty will me not offend.

Diffi-

Shall they, who wron begin, yet rightly end?
Shall they at all have ſafety for their Friend?
No, no, in head-ſtrong [a] manner they ſet out,
And headlong will they fall at laſt no doubt.

For

For I perceive the way to Life lies here,
Come, pluck up, Heart, let's neither faint nor fear.
Better, though difficult; the right way to go,
Then wrong, though eaſie, where the end is Woe.

The other two alſo came to the Foot of the Hill; but when they ſaw that the Hill was ſteep and high; and that there were two other ways to go; and ſuppoſing alſo that theſe two ways might meet again with that up which *Chriſtian* went, on the other ſide of the Hill: Therefore they were reſolved to go in thoſe ways, now the name of one of thoſe ways was *Danger*, and the name of the other *Deſtruction*. So * the one took the way which is called *Danger*, which did lead him into a great Wood, and the other took directly up the way to *Deſtruction*, which led him into a wide Field full of dark Mountains, where he ſtumbled and fell, and roſe no more.

* *The Danger of turning out of the way.*

I looked then after *Chriſtian*, to ſee him go up the Hill, where I perceived he fell from running to going, and from going to clambring upon his Hands and his Knees, becauſe of the ſteepneſs of the place. Now about the mid-way to the top of the Hill, was a pleaſant † *Arbor*, made by the Lord of the Hill, for the refreſhing of weary Travellers. Thither therefore *Chriſtian* got, where alſo he ſat down to reſt him. Then he pull'd his Roll out of his Boſom, and read therein to his Comfort: he alſo now began afreſh to take a review of the Coat or Garment that was given him as he

† *A Word of Grace.*

he ſtood by the Croſs. Thus pleaſing himſelf a while, he at laſt fell into a Slumber, and thence into a faſt Sleep, which detained him in that place until it was almoſt Night; and in his Sleep * his Roll fell out of his hand. Now as he was ſleeping, there came one to him and awaked him, ſaying, † *Go to the* Ant *thou Sluggard, conſider her ways, and be wiſe*: and with that *Chriſtian* ſuddenly ſtarted up, and ſped him on his way, and went apace till he came to the top of the Hill.

* *He that ſleeps is a loſer.*

† Prov. 6.

Now when he was got up to the top of the Hill, there came two Men running to meet him amain; The name of the one was * *Timorous*, and the other *Miſtruſt*: to whom *Chriſtian* ſaid, Sirs, what's the matter you run the wrong way: *Timorous* anſwered, That they were going to the City of *Zion*, and had got up that *Difficult* place; but ſaid he, the farther we go, the more danger we meet with, wherefore we turned, and are going back again.

† Chriſtian *meets with* Miſtruſt *and* Timorous

Yes, ſaid *Miſtruſt*, for juſt before us lies a couple of Lyons in the way (whether ſleeping or waking we know not) and we could not think, if we came within reach, but they would preſently pull us in pieces.

Chr. *Then ſaid* Chriſtian, *You make me afraid, but whither ſhall I fly to be ſafe? if I go back to my own Country*, That *is prepared for Fire and Brimſtone, and I ſhall certainly periſh there. If I can get to the Celeſtial, I am ſure to be in ſafety there. I muſt venture; To go back is nothing but death, to go forward is fear of Death, and life everlaſting beyond it. I will yet go forward.* So

* Chriſtian *ſhakes for fear.*

Mistrust and Timorous ran down the Hill, and Christian went on his way. But thinking again of what he heard from the Men, he felt in his Bosom for his Roll, that he might read therein, and be comforted; but he felt, and found † it not, Then was Christian in great distress, and knew not what to do, for he wanted that which used to relieve him; and that which should have been his pass into the Cœlestial City. Here therefore he began to be much * perplexed, and knew not what to do; at last he bethought himself that he had slept in the Arbor that is on the side of the Hill; and falling down upon his knees, he asked God forgiveness for that foolish fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment, for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find the Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the Arbor, where he sat and slept; but that sight renewed † his sorrow the more, by bringing again, even afresh his evil of sleeping unto his mind. Thus therefore he now went on, bewailing his sinful sleep, saying O Wretched Man that I am, that I should sleep in the day time, that I should sleep in the midst of difficulty? that I should so indulge the flesh as to use that rest for ease to my flesh, which the Lord of the Hill hath erected

† Christian missed his Roll, wherein he used to take comfort.

* He is perplexed for his Roll.

† Christian bewails his foolish sleeping, Rev. 2. 2. 2 Thes. 5. 7. 8.

erected only for the Relief of the Spirits of Pilgrims! How many steps have I took in vain! (thus it happened to *Israel*, for their Sin they were sent back again by the way of the red Sea) and I am made to tread those Steps with Sorrow which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea, now also I am like to be benighted, for the day is far spent, O that I had not Slept! Now by this time, he was come to the Arbor again, where for a while he sat down and wept; but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he* espy'd his Roll, the which he with trembling and haste catcht up and put in his Bosome. But who can tell how joyful this Man was, when he had gotten his Roll again. For this Roll was the assurance of his Life, and acceptance at the desired Haven. Therefore he laid it up in his Bosome, gave thanks to God for directing his Eye to the place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly did he go up the rest of the Hill! Yet before he got up, the Sun went down upon Christian, and this made him again recal the vanity of his sleeping to his remembrance; and this he again began to Condole with himself, O thou sinful Sleep, how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the Path of my Feet, and I must hear the noise of the doleful Creatures, because of my sinful sleep,

*Christian findeth his Roll where he lost it.

Now

Now alſo he remembred the Story that Miſtruſt *and* Timorous *told him of, how they were frighted with the ſight of the Lions. Then ſaid* Chriſtian *to himſelf again, theſe Beaſts range in the Night for their Prey, and if they ſhould meet with me in the dark, how ſhould I ſhift them? how ſhould I eſcape being by them torn in pieces? Thus he went on; but while he was bewailing his unhappy Miſcarriage, he liſt up his Eyes, and behold there was a very ſtately Palace before him, the name of which was* Beautiful, *and it ſtood by the High-way-ſide.*

So I ſaw in my Dream, that he made haſte and went forward, that if poſſible he might get Lodging there: Now before he had gone far, he entered into a very narrow Paſſage, which was about a furlong off the *Porter*'s Lodge, and looking very narrowly before him as he went, he eſpied two Lions in the way. Now, thought he, I ſee the danger that *Miſtruſt* and *Timorous* were driven back by. (The Lions were chained, but he ſaw not the chains.) Then he was afraid, and thought alſo himſelf to go back after them, for he thought nothing but Death was before him: But the *Porter* at the Lodge, whoſe Name is *Watchful*, perceiving that *Chriſtian* made a halt, as if he would go back, crying unto him, ſaying, Is thy ſtrength ſo ſmall; fear not the Lions, for they are chained, and are placed there for tryal of Faith, where it is; and for diſcovery of thoſe that have none: keep in the midſt of the Path, and no hurt ſhall come unto thee.

* Mark 13 34.

Then I ſaw that he went on trembling for

for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and ſtood before the Gate where the *Porter* was. Then ſaid *Chriſtian* to the *Porter*, Sir, What Houſe is this, and may I lodge here to Night? The *Porter* anſwered. This Houſe was built by the Lord of the Hill, and he built it for Relief and Security of Pilgrims. The *Porter* alſo asked whence he was, and whither he was going?

Chr. I am come from the city of *Deſtruction*, and am going to Mount *Zion*; but becauſe the Sun is now ſet, I deſire, if I may, to lodge here to Night.

Por. *What is your Name?*

Chr. My Name is now *Chriſtian*, but my Name at the firſt was *Graceleſs*: I came of the Race of * *Japhet*, whom God will perſuade to dwell in the Tents of *Shem*. * Gen. 9. 27.

Por. *But how doth it happen that you come ſo late, the Sun is ſet?*

Chr. I had been here ſooner, but that wretched Man that I am! I ſlept in the *Arbor* that ſtands on the Hill-ſide; nay, I had notwithſtanding that, been here much ſooner, but that in my ſleep I loſt my Evidence, and came without it to the brow of the Hill, and then feeling for it, and finding it not, I was forced, with ſorrow of Heart, to go back to the place where I ſlept my ſleep, where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this place, who will (if ſhe like your talk) bring you into the reſt of the Family, according

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Por. Well, I will call out one of the Virgins of this place, who will (if ſhe like your talk) bring you into the reſt of the Family, according

according to the Rules of the Houſe. So *Watchful* the *Porter* rang a Bell, at the ſound of which, came out at the Door of the Houſe, a grave and Beautiful Damoſel, named *Diſcretion*, and ask'd why ſhe was called.

The Porter anſwered, This Man is in a Journey from the City of *Deſtruction* to Mount *Zion*, but being Weary and Benighted, he asked me if he might lodge here to night? So I told him, I would call for thee, who, after Diſcourſe had with him, may'ſt do as ſeemeth the Good, even according to the Law of the Houſe.

Then ſhe asked him, Whence he was, and whither he was Going? And he told her. She asked alſo, how he got in the Way? And he told her. Then ſhe asked him, what he had ſeen, and met with in the way? And he told her. And, at laſt, ſhe Asked his Name? So he ſaid, it is *Chriſtian*, and I have ſo much the more a Deſire to Lodge here to Night, becauſe, by what I Perceive, this Place was Built by the Lord of the Hill, for the Relief and Security of Pilgrims: So ſhe Smiled, but the Water ſtood in her Eyes: And, after a little Pauſe, ſhe ſaid, I will call forth two or three more of the Family. So ſhe ran to the Door, and called out *Prudence*, *Piety*, and *Charity*, who, after a little more Diſcourſe with him, had him into the Family, and many of them meeting him at the Threſhold of the Houſe, ſaid, Come in thou bleſſed of the Lord. This Houſe was Built by the Lord of the Hill on purpoſe to entertain ſuch Pilgrims in. Then he bowed his Head, and followed them into the

Shall-

Difficult is behind, Fear is before,
Tho he's got on the Hill, the Lions roar,
A Christian Man is never long at ease,
When one Fright's gone, another doth him sieze.

House

House: so when he was come in, and sat down they gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time, and they appointed *Piety*, *Prudence*, and *Charity*, to discourse with him; and thus they began.

Piety *discourses him.*

Piety. *Come, good* Christian, *since we have been so loving to you, to receive you into our House this Night; let us, if perhaps we may, better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage?*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake your self to a Pilgrims life?*

* *How* Christian *was driven out of his own Country.*

Chr. I was * driven out of my Native Country by a dreadful sound that was in mine Ears, *to wit*, That unavoidable destruction did attend me, if I abode in that place *where* I was.

Piety. *But how did it happen that you came out of your Country this way?*

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go? but by chance there came a Man, even to me, (as I was trembling and weeping) whose name is † *Evangelist*, and he directed me to the Wicket-Gate, which else I should never have found, and so set me into the way that hath led me directly to this House.

† *How we got into the way to* Zion.

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me

as

as long as I live: especially three things, * to wit, how Christ, in despite of Satan, maintains his work of Grace in the Heart: how the Man had sinned himself quite out hopes of Gods Mercy, and also the dream of him that thought in his sleep the day of Judgment was come.

* *A rehearsal of what he saw in the way.*

Piety. *Why? did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was, I thought; it made my heart ach as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all you saw at the House of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the Armed Men that stood in the door to keep him out; and how he was bid to come in, and win Eternal Glory; Methought those things did ravish my Heart; I would have staid at the good Man's house a Twelve-month, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw! Why, I went but a little further, and saw one, as I thought in my mind hang bleeding upon a Tree; and the very sight of him made my Burden fall off my back, (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before; Yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me: one of them testified that my sins

ſins were forgiven me; another ſtript me of my Rags, and gave me this Broidered Coat, which you ſee; and the Third ſat the Mark which you ſee in my Fore-head, and gave me this Sealed Roll (and with that he pluck'd it out of his Boſome.)

Piety. *But you ſaw more than this, did you not?*

Chriſt. The things that I have told you, were the Beſt, yet ſome other matter I ſaw, as namely, I ſaw Three Men, *Simple*, *Sloth*, and *Preſumption*, lye aſleep, a little out of the way as I came, with Irons upon their Heels; but, do you think I could awake them? I alſo ſaw *Formality* and *Hypocriſy* come Tumbling over the Wall, to go (as they pretended) to *Zion*, but they wer quickly Loſt, even as my ſelf did tell them, but they would not Believe: But, above all, I found it hard work to get up this Hill, and as hard to come by the Lyons Mouth, and truly if it had not been for the good Man, the Porter that ſtands at the Gate, I do not know, but that after all, I might have gone back again; but I thank God I am here, and I thank you for receiving of me.

Prudence *diſcourſes him.*

Then *Prudence* thought good to ask him a few Queſtions, and deſired his Anſwer to them.

Pru. *Do you not think ſometimes of the Country from whence you came?*

Chr. Yes, * but with much ſhame and deteſtation; *Truly if I had been mindful of the Countrey from whence I came out, I might have had an Opportunity to have returned; but now I deſire a better Countrey, that is an Heavenly.*

Pru.

Pru. *Do you not yet hear away with you, ſome of the things that then you were Converſant withal?*

Chr. Yes, but greatly againſt my will, eſpecially my inward and carnal Cogitations; with which all my Country-men, as well as my ſelf, were delighted; but now all thoſe things are my Grief, and might I but chuſe mine own things, I would * chuſe never to think of thoſe things more; but when I would be doing that which is beſt, † that which is worſt is with me.

Pru. *Do you not find ſometimes, as if thoſe things were vanquiſhed, which at other times are your Perplexity?*

Chr. Yes, but that is but ſeldom, but they are to me * Golden Hours, in which ſuch things happen to me.

Pru. *Can you remember by what means you find your Annoyances at times, as if they were vanquiſhed?*

Chr. Yes. When I think what I ſaw at the Croſs, that will do it; and when I look upon my Broidered Coat, that will do it; and when I look into the Roll that I carry in my Boſom, that will do it; and when my Thoughts wax warm, about whither I am going, that will do it.

Pru. *And what is that makes you ſo deſirous to go to Mount* Zion?

Chr. Why, * there I hope to ſee him *alive*, that did hang dead on the Croſs; and there I hope to be rid of all thoſe things, that to this day are in me, an annoyance to me; there, they ſay, there is no † death, and there I ſhall dwell with ſuch Company, as I like beſt.

best. For to tell you truth, I love him because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, *Holy, Holy, Holy.*

* Charity *discourses him.*

Then said * *Charity* to *Christian*, *Have you a Family? Are you a Married Man?*

Chr. I have a Wife and four small Children.

Cha. *And why did you not bring them along with you?*

† Christian's *love to his Wife & Children.*

Chr. Then *Christian* † wept, and said, Oh, how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. *But you should have talked to them, and have endeavoured to have shown them the danger of being behind.*

Chr. So I did, and told them also what God had shewed to me of the Destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Gen. 19. 14.

Cha. *And did you Pray to God that he would bless your counsel to them?*

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear to me.

Cha. *But did you tell them of your own sorrow and fear of Destruction? for I suppose that Destruction was visible enough to you?*

* Christian's *fear of perishing might be read in his very countenance.*

Chr. Yes, over, and over. They might also * see my fears in my Countennace, in my Tears, and also in my trembling under the apprehension of the Judgment that did hang over our Heads; but all was not sufficient to prevail with them to come with me.

Cha.

Cha. *But what could they say for themselves, why they came not?*

Chr. Why, * my Wife was afraid of loving this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

* *The cause why his Wife and Children did not go with him.*

Cha. *But did you not with your vain Life, damp all that you by words used by way of perswasion to bring them away with you?*

Chr. Indeed I cannot commend my Life, for I am conscious to my self of many failings therein: I know also that a man by his conversation may soon overthrow what by Argument or Perswasion he doth labour to listen upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or doing any wrong to my Neighbour.

Christians *good conversation before his Wife and Children.*

Cha. *Indeed* * Cain *hated his Brother, because his own works were evil, and his Brother's righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good,* † *and thou hast delivered thy Soul from their blood.*

* Christian *clear of their Blood, if they perish.*

† Ezek. 4. 19.

Now I saw in my Dream, that thus they sat talking together until Supper was ready. So when they had made ready, they sat down to meat: Now the Table was furnished with

fat

† *What Christian had to his Supper.*

† fat things, and with Wine that was well refined, and all their * talk at the Table was about the LORD of the Hill: as namely, about what HE had done, and wherefore HE did what HE did, and why he had builded that House: and by what they said, I perceived that HE had been a *great Warriour*, and had fought with, and slain † him that had the power of *Death*, but not without great *danger* to *himself*: which made me *love* him the more.

* *Their Talk at time.*

† Heb. 2. 14, 15.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood: but that which put glory of Grace into all he did, was, that he did it out of pure love to his Country. And beside, there where some of them of the Houshold that said, they had been and spoke with him since he did dye on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirm'd, and that was, He had stript himself of his glory, that he might do this for the poor; and that they heard him say and affirm, *That he would not dwell in the Mountain of* Zion *alone.* They said moreover, That he had made many Pilgrims * Princes though by nature they were Beggers born, and their original had been the Dungil.

* *Christ makes Princes of Beggers.*

1 Sam. 2. 8: Ps. 113. 7.

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection they betook themselves to rest: The Pilgrims they laid in a large upper * Chamber

*Christians *Bed-Chamber.*

ber, whose Window opened towards the Sun-rising: the name of the Chamber was *Peace*, where he slept till break of day, and then he awoke, and sung,

Where am I now! is this the love and care
Of Jesus, for the men that Pilgrims are
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven.

So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had shewed him the *Rarities* of that place. And first they had him into the Study, where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the *Pedigree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal Generation. Here also were more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his Service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature be dissolved.

* *Christian had into the Study, and what he saw there.*

Then they read to him some of the worthy Acts, that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the † violence of Fire, escaped the edge of the Sword, out of weakness were made stronge, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

† Heb. 11, 33, 34.

Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive

receive into his favour, any, even any, though they in time past had offered great affronts to his Person and Proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view; as of things both Ancient and Modern, together with Prophecies and Predictions of things that have their certain Accomplishment, both to the dread and amazement of Enemies, and the comfort and solace of Pilgrims.

† Christian *had into Armory.*

The next day they took him, and had him into the † Armory, where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast-plate, *All-Prayer*, and shoes that would not wear out. And there was here enough of this to harness out as many Men, for the service of their Lord, as there be Stars in the heavens for multitude.

* Christian *made to see ancient things.*

They also shewed him some of the Engines, with which some of his servants had done wonderful things. * They shewed him *Moses*'s Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes Goad wherewith *Shanger* slew six Hundred Men. They shewed him also the Jaw bone with which *Sampson* did such mighty Feats: They shewed him moreover the Sling and Stone with which *David* slew *Goliah* of *Gath*; and the Sword also with which their Lord will kill the Man of Sin in the Day that he shall rise up to the Prey. They

shewed

ſhewed him beſides many excellent Things, with which *Chriſtian* was much delighted. This done they went to their reſt again.

Then I ſaw in my Dream, that on the morrow he got up to go forwards, but they deſired him to ſtay till the next day alſo: And then, ſaid they, we will (if the day be clear) ſhew you the * delectable Mountains; which, they ſaid, wou'd yet further add to his comfort, becauſe they were nearer the deſired Heaven, than the place where at preſent he was. So he conſented and ſtaid. When the morning was up, they had him to the top of the Houſe, and bid him look South: ſo he did; and behold, at a great diſtance, he ſaw a moſt pleaſant Mountainous Country, beautified with Woods, Vineyards, Fruits of all ſorts; Flowers alſo, with Springs and Fountains, very delectable to behold. Then he asked the Name of the Country? they ſaid it was *Immanuel's Land*; and it is as common, ſay they, as this Hill is, to and for all the Pilgrims. And when thou comeſt there, from thence thou mayeſt ſee to the Gate of the Cœleſtial City; as the Shepherds that live there will make appear.

* Chriſtian *ſhewed the delectable Mountains.*

Iſa. 33. 16, 17.

Now he bethought himſelf of ſetting forward, † and they were willing he ſhould: but firſt, ſaid they, let us go again into the Armory; ſo they did: and when he came there, they ‖ harneſſed him from head to foot, with what was of proof, leſt perhaps he ſhould meet with aſſaults in the way. He being therefore thus ac-

† Chriſtian *ſets forward.*

‖ Chriſtian *ſent away armed.*

coutred, walketh out with his Friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by: then the Porter answered, Yes.

Chr. *Pray did you know him?* said he.

Por. I asked his name, and he told me it was *Faithful*.

Chr. *O*, said *Christian*; *I know him, he is my Towns-man, my near Neighbour, he comes from the Place where I was born, how far do you think he may be before?*

Por. He is got by this time below the Hill.

* *How* Christian *and the* Porter *Greet at parting.*

Ch. *Well*, * said *Christian*, *good Porter, the Lord be with thee; and add to all thy Blessings much encrease, for the Kindness that thou hast shewed to me.*

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the Foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, *As I am* difficult *coming up, so (so far as I can see) it is* dangerous *going down.* Yes, *said* Prudence, so it is: for it is an hard Matter for a Man to go down into the † *The Valley of* Humiliation. Valley of † *Humiliation*, as thou art now, and to catch no slip by the way: Therefore, *said they*, are we come ont to accompany thee down the Hill. So he began to go down but very warily, yet he caught a slip or two.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine, and a Cluster

a Cluſter of Raiſins, and then he went on his way.

But now in this Valley of *Humiliation* poor *Chriſtian* was hard put to it; for he had gone but a little way before he eſpied a foul Fiend coming over the Field to meet him; his Name is *Apollyon*. Then did *Chriſtian* begin to be afraid, and to caſt in his mind whether to go back or ſtand his ground. But he conſidered again, that he had no * Armour for his Back, and therefore thought that to turn the Back to him, might give him greater Advantage with eaſe to pierce him with his Darts; therefore he reſolved to venture, and ſtand his ground. For, thought he, † had I no more in mine Eye than the ſaving of my life, 'twould be the beſt way to ſtand.

So he went on, and *Apollyon* met him: now the Monſter was hideous to behold, he was cloathed with Scales like a Fiſh; (and they are his Pride) he had Wings like a Dragon, Feet like a Bear, and out of his Belly came Fire and Smoke, and his Mouth was as the Mouth of a Lyon. When he was come up to *Chriſtian*, he beheld him with a diſdainful countenance, and thus began to queſtion with him.

* Chriſtian's *Armour for his Back*

† Chriſtian's *Reſolution in the Approach of* Apollyon.

Apol. *Whence came you, and whither are you bound?*

Chr. I am come from the City of *Deſtruction*, ‖ which is the place of all evil, and am going to the City of *Zion*.

‖ *Diſcourſe betwixt* Chriſtian *and* Apollyon.

Apol. *By this I perceive thou art one of my Subjects, for all that Country is mine, and I am the Prince and God of it. How is it then that thou haſt run away from thy King?*

Were is not that I hope that thou mayest do me more service, I would strike thee now at one blow to the Ground.

Chr. I was born indeed in your Dominions, but your Service was hard, and your Wages was such as a Man could not live on, *for the Wages of sin is death*; therefore when I was come to years, I did as other considerate Persons do, look out, if perhaps I might mend my self.

Rom. 6. 23.

Apol. *There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee; but since thou complainest of thy Service and Wages,* * *be content to go back, what our Country will afford, I do here promise to give thee.*

* Apollyon's *Flattery.*

Chr. But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

† Apollyon *undervalues Christ's Service.*

Apol. *Thou hast done in this according to the Proverb,* † Change a bad for a worse: *but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: Do thou so too, and all shall be well.*

Chr. I have given him my Faith, and sworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traytor?

Apol. *Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.*

Chr. What I promised thee was in my nonage, and besides, I count that the Prince, under whose Banner now I stand, is able to absolve me, yea, and to pardon also what I did, as to my compliance with thee:

thee : And beſides (O thou deſtroying *Apollyon*) to ſpeak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine : and therefore leave off to perſwade me further, I am his Servant, and I will follow him.

Apol. * *Conſider again, when thou art in cool blood, what thou art like to meet with in the way that thou goeſt. Thou knoweſt, that for the moſt part, his Servants come to an ill end, becauſe they are Tranſgreſſors againſt me and my ways ; how many of them have been put to ſhameful deaths ? and beſides, thou counteſt his ſervice better than mine, whereas he never came yet from the place where he is to deliver any that ſerved him out of their hands : but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, thoſe that have faithfully ſerved me, from him and his, though taken by them, and ſo I will deliver thee.*

*Apolyon pleads the grievous end of Chriſtians, to diſſwade Chriſtian from perſiſting in his way.

Chr. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end : and as for the ill end thou ſayeſt they come to, that is moſt glorious in their account : For, for preſent deliverance, they do not much expect it ; for they ſtay for their Glory, and then they ſhall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou haſt already been unfaithful in thy Service to him, and how doſt thou think to receive Wages of him ?*

Chr. Wherein, O *Apollyon !* have I been unfaithful to him ?

Apollyon pleads Christian's Infirmities against him.

Apol. *Thou didst faint at first setting out, when thou wast almost choaked in the Gulf of* Despond, *thou didst attempt wrong ways to be rid of thy Burthen, whereas thou shouldest have staid till thy Prince had taken it off, Thou didst sinfully sleep and lose thy choice things: thou wast also almost perswaded to go back at the sight of the Lyons: and when thou talkest of thy Journey, and of what thou hast heard, and seen, thou art inwardly desirous of Vain-Glory in all that thou sayst or doest.*

Chr. All this is true, and much more, which thou hast left out: but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I suck'd them in, and I have groaned under them, being sorry for them, and have obtained Pardon of my Prince.

†Apollion in a rage falls upon Christian.

Apol. Then *Apollyon* broke out into a grievous Rage, saying, † *I am an Enemy to this Prince; I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.*

Chr. *Apollyon*, beware what you do, for I am in the King's High-way, the way of Holiness, therefore take heed to your self.

Apol. Then *Apollyon* straddled quite over the whole breadth of the way, and said, *I am void of fear in this matter, prepare thy self to dye, for I swear by my infernal Den, that thou shalt go no further, here will I spill thy Soul*; and with that he threw a flaming Dart at his Breast: but *Christian* had a Shield in his Hand, with which he caught it, and so prevented the danger of that.

Then

Then did *Christian* draw, for he saw 'twas time to bestir him, and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, * *Apollyon* wounded him in his *Head*, his *Hand*, and his *Foot*. This made *Christian* give a little back: *Apollyon* therefore followed his Work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian*, by reason of his Wounds, must needs grow weaker and weaker.

* Christian wounded in his *Understanding, Faith, and Conversation.*

Then *Apollyon* espying his opportunity, † began to gather up close to *Christian*, and wrestling with him, gave him a dreadful † Fall, and with that *Christian*'s Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*; and with that he had almost prest him to death; so that *Christian* began to despair of Life. But as God would have it, while *Apollyon* was fetching his last blow, thereby to make a full end of this good Man. *Christian* nimbly stretched out his Hand for his ‖ Sword, and caught it, saying, * *Rejoice not against me, O mine Enemy, when I fall I shall arise*; and with that gave him a deadly thrust, which made him give back, as one that had received his mortal Wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more than conquerors, through him that loved us.* And with that *Apollyon* spread forth his Dragon's Wings, and sped him away, that *Christian* saw him no more.

† Apolyon *casteth Christian down to the Ground.*

‖ Christian *Victory over* Apollyon.

* Mich. 7. 8

Rom. 8. 8, 9.

Jam. 4. 7

A more unequal match can hardly be,
Christian muſt fight an Angel; but you ſee,
The valiant Man by handling Sword and Shield,
Doth make him, tho' a Dragon, quit the Field.

In

In this combat no Man can imagin, unleſs he had ſeen and heard, as * I did, what yelling and hideous roaring *Apollyon* made all the time of the fight, he ſpake like a Dragon: and on the other ſide, what ſighs and groans burſt from *Chriſtian*'s Heart. I never ſaw him all the while give ſo much as one pleaſant look, till he perceived he had wounded *Apollyon* with his two-edged Sword, then indeed he did ſmile, and look upward: but 'twas the dreadfulleſt fight that ever I ſaw.

* *A brief relation of the combat, by the ſpectator.*

So when the Battle was over, *Chriſtian* ſaid, † *I will here give thanks to him that hath delivered me out of the mouth of the Lyon, to him that did help me againſt* Apollyon. And ſo he did, ſaying,

†Chriſtian gives God thanks for his deliverance.

Great Belzebub, *the Captain of this Fiend,*
Deſign'd my ruine; therefore to this end
He ſent him harneſt out, and he with rage,
That helliſh was, did fiercely me engage:
But bleſſed Michael *helped me, and I*
By dint of Sword did quickly make him fly:
Therefore to him let me give laſting praiſe,
And thanks, and bleſs his holy Name always.

Then there came to him an Hand with ſome of the Leaves of the Tree of Life, the which *Chriſtian* took and applied to the Wounds that he had receiv'd in the Battle, and was healed immediately. He alſo ſat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; ſo being refreſhed, he addreſſed himſelf to his Journey, with his

*Christian goes on his journey with his Sword drawn in his hand.

Sword drawn in his * Hand for he said, *I know not but some other Enemy may be at hand.* But he met with no other Affront from *Apollyon*, quite through this Valley.

*The Valley of the shadow of Death.

Now at the *end of this Valley* was another call'd *The Valley of the Shadow of Death*, and *Christian* must needs go through it, because the *way* to the Cœlestial City lay through the midst of it: Now *this Valley* is a very solitary Place. The Prophet † *Jeremiah* thus describes it; *A Wilderness, a Land of Deserts, and of Pits, a Land of Drought, and of the Shadow of Death, a Land that no Man* (but a Christian) *passeth through, and where no Man dwelt.*

† Jer. 2. 6.

Now here *Christian* was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, *that when* Christian *was got on the borders of the Shadow of Death*, there met him *two Men*, ‖ *Children of them that brought up an* * evil Report *of the* good Land, making haste to go back, to whom *Christian* spake as follows.

‖ The Children of the Spies go back,

* Numb. 13.

Chr. *Whither are you going?*

Men, They said, Back, back; and we would have you to do so too, if either Life or Peace is prized by you.

Chr. *Why? What's the matter?* said *Christian.*

Men, Matter! *said they*, we were going that way as you are going, and went as far as we durst, and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the News to thee.

Chr.

Chr. *But what have you met with?* said *Christian.*

Men, Why! we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it. Psal. 44. 19. Psal. 117. 19.

Chr. *But what have you seen?* said *Christian.*

Men, Seen! Why, the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery, who there sat bound in Affliction and Irons: and over that Valley hangs the discouraging Clouds of Confusion, Death also doth always spread his Wings over it. In a word, it is every whit dreadful, being utterly without order. Job. 3. ch. 10.

Chr. Then said *Christian, I perceive not yet, by what you have said, but that this is my way to the desired Haven.* Jer. 2. 6.

Men, Be it thy way, we will not chuse it for ours: so they parted, and *Christian* went on his way, but still with his Sword drawn in his Hand, for fear lest he should be assaulted.

I saw then in my Dream so far as this Valley reached, there was on the right hand a very deep Ditch, that Ditch is it into which the Blind hath led the Blind in all Ages, and have both there miserably perished. Again, behold on the left hand there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to stand on: Psal. 69. 14.

into

Into this Quagg King *David* once did fall, and had no doubt there been ſmothered, had not he that is able pluckt him out.

The Path-way was here alſo exceeding narrow, and therefore good *Chriſtian* was the more put to it; for when he ſought in the dark to ſhun the Ditch on the one Hand, he was ready to tip over into the mire on the other; alſo when he ſought to eſcape the mire, without great carefulneſs, he would be ready to fall into the Ditch: Thus he went on, and I heard him here ſigh bitterly; for beſides the danger mentioned above, the Path-way was here ſo dark, that oft-times when he lift up his foot to go forward, he knew not where, nor upon what he ſhould ſet it next.

About the midſt of this Valley, I perceived the Mouth of Hell to be, and it ſtood alſo hard by the way ſide: Now, thought *Chriſtian*, what ſhall I do? And ever and anon the Flame and Smoake would come out in ſuch abundance, with ſparks and hideous noiſes (things that cared not for *Chriſtian*'s Sword; as did *Apollyon* before) that he was forced to put up his Sword, and betake himſelf to another Weapon called *All Prayer*: So he cried in my hearing, *O Lord, I beſeech thee deliver my Soul.* Thus he went on a great while, yet ſtill the Flames would be reaching towards him: alſo he heard doleful Voices, and ruſhings to and fro, ſo that ſometimes he thought he ſhould be torn in pieces, or trodden down like mire in the Streets.

heſ. 6. l. 116.

Poor Man! where art thou now? thy day is night,
Good man be not cast down, thou yet art right.
Thy way to Heaven, lies by the gates of Hell;
Chear up, hold out, with thee it shall go well.

*Christian put to a Stand but, for a while.

Streets. This frightful sight was seen, and these dreadful * noises were heard by him for several Miles together, and coming to a place where he thought he heard a company of Fiends coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the Valley: he remembred also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward; so he resolved to go on: yet the Fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the Strength of the Lord God.* So they gave back, and came no farther.

One thing I would not let slip: I took notice that now poor *Christian* was so confounded, that he did not know his own Voice: and thus I perceived it; Just when he was come over-against the Mouth of the burning Pit, one of the Wicked ones got behind him, and stept up softly to him, and wisperingly suggested many grievous Blasphemies to him, † which he verily thought had proceeded from his own Mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet if he could have helped it, he would not have done it: but he had not the discretion neither to stop his Ears, nor to know from whence those Blasphemies came.

†Christian made believe that he spake Blasphemies, when 'twas Satan that suggested them into his mind.

Wher

When *Christian* had travelled in this disconsolate Condition some considerable time, he thought he heard the Voice of a Man, as going before him, saying, *Though I walk through the Valley of the shadow of death, I will fear none ill, for thou art with me.* Psal. 23. 4

Then was he glad: and that for these Reasons;

First, Because he gathered from thence, That some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though by reason of the Impediment that attends this place I cannot perceive it. Job 9. 10.

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer: for that he also thought himself to be alone. And by and by the day broke: Then said *Christian*, *He hath turned the shadow of Death into the Morning.* Amos 5. 8.

Now Morning being come, he looked back, not out of desire to return, but to see by the light of the * day, what hazards he had gone through in the dark: So he saw more perfectly the Ditch, that was on the one hand, and the Quag that was on the other; also how narrow the way was which led betwixt them both; also how he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break

* Christian *glad at break of day.*

break of day they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

Job. 12. 22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him: And about this time the Sun was rising; and this was another Mercy to *Christian*; for you must note, that though the first part of the Valley of the shadow of death was dangerous, * yet this second part, which he was yet to go, was (if possible) far more dangerous: for, from the Place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfals, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand Souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he; *His Candle shined on my head, and by his light I go through darkness.*

* *The second part of this Valley very dangerous.*

Job 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay Blood, Bones, Ashes and mingled Bodies of Men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before

before me a Cave, where two Giants, *Pope* and *Pagan* dwelt in old time; by whose Power and Tyranny the Men, whose Bones, Blood, Ashes, &c. lay there, were cruelly put to death. But by this Place *Christian* went without much danger; whereat I some what wondered: but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger Days, grown so crazy and stiff in his Joynts, that he can now do little more than sit in his Cave's Mouth, grinning at Pilgrims as they go by, and biting his Nails because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *Old Man* that sat in the Mouth of the Cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, *You'll never mend till more of you be burned.* But he held his Peace, and set a good Face on't, and so went by, and catcht no hurt. Then sang *Christian*:

O World of Wonders! (I can say no less)
That I should be preserv'd in that distress.
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, Devils, Hell and Sin
Did compass me while I this Vale was in:
Yea Snares and Pits, and Traps, and Nets did lye
My Path about, that worthless silly I
Might have been catch'd, intangl'd, & cast down:
But since I live, let JESUS wear the Crown.

Now

Now as *Chriſtian* went on his way, he came to a little Aſcent, which was caſt up on purpoſe, that Pilgrims might ſee before them up there, therefore *Chriſtian* went, and looking forward, he ſaw *Faithful* before him upon his Journey. Then ſaid *Chriſtian* aloud, *Ho, ho, So ho; Stay, and I will be your Companion.* At that *Faithful* looked behind him; to whom *Chriſtian* cried, *Stay, ſtay, till I come up to you.* But *Faithful* anſwered, *No, I am upon my Life, and the Avenger of Blood is behind me.* At this *Chriſtian* was ſomewhat moved, and putting to all his ſtrength, he quickly got up with * *Faithful*, and did alſo over-run him; ſo the *laſt was firſt.* Then did *Chriſtian* vain-gloriouſly ſmile, becauſe he had gotten the ſtart of his Brother, but not taking good heed to his Feet, he ſuddenly ſtumbled and fell, and could not riſe again, until *Faithful* came up to help him.

* Chriſtian *overtakes* Faithful.

Then I ſaw in my dream they went very lovingly † on together; and had ſweet diſcourſe of all things that had happned to them in their Pilgrimage; and thus *Chriſtian* began.

† Chriſtian's *Fall makes* Faithful *and he go lovingly together.*

Chr. *My honoured and well-beloved Brother* Faithful, *I am glad that I have overtaken you, and that God hath ſo tempered our Spirits, that we can walk as Companions in his ſo pleaſant a Path.*

Faith. I had thought, dear Friend, to have had your company quite from our Town, but you did get the ſtart of me: wherefore I was forced to come thus much of the way alone.

Chr.

Chr. *How long did you ſtay in the City of* Deſtruction, *before you ſet out after me on your Pilgrimage?*

Faith. *Till I could ſtay no longer: for there was great talk preſently after you were gone out, that our City would in ſhort time with Fire from Heaven be burned down to the Ground.

*Their talk about the Country from whence they came

Chr. *What did your Neighbours talk ſo?*

Faith. Yes, 'twas for a while in every Bodies Mouth.

Chr. *What? and did no more of them but you come out to eſcape the danger.*

Faith. Though there was, as I ſaid, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the diſcourſe I heard ſome of them deridlingly ſpeak of you, and of your deſperate Journey (for ſo they called this your Pilgrimage:) but I did believe, and do ſtill, that the end of our City will be with Fire and Brimſtone from above: and therefore I have made my eſcape.

Chr. *Did you hear no talk of Neighbour* Pliable?

Faith. Yes, *Chriſtian*, I heard that he followed you till he came at the Slough of *Deſpond*; where, as ſome ſaid, he fell in; but he would not be known to have ſo done: but I am ſure he was ſoundly bedaubed with that kind of dirt.

Chr. *And what ſaid the Neighbours to him?*

Faith. He hath, ſince his going back, been had greatly in † deriſion, and that among all ſorts of People; ſome do mock and deſpiſe him, and ſcarce will any ſet him

†*How* Pliable *was accounted of, when he got home.*

him on work. He is now seven times worse than if he had never gone out of the City.

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

Faith. Oh, they say, *hang him; he is a Turn-coat; he was not true to his profession:* I think God hath stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Jer. 28. 18. 19.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets, but he leered away on the other side as one ashamed of what he had done: so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the Overthrow of the City.* * *For it has happened to him according to the true Proverb,* The Dog is turned to his Vomit again; and the Sow that was washed, to her wallowing in the Mire.

* 2 Pet. 2. 22. *The Dog and Sow.*

Faith. They are my fears of him too, but who can hinder that which will be?

Chr. *Well, Neighbour* Faithful, (said *Christian*) *let us leave him, and talk of things that more immediately concern our selves. Tell me now what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a Wonder.*

Faith. I escaped the Slough that I perceiv'd you fell into, and got up to the Gate without that danger; only I met with one whose Name was † *Wanton,* that had like to have done me a Mischief.

† Faithful assaulted by Wanton.

Chr.

Chr. *'Twas well you escaped her Net: Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his Life. But what did she do to you?* Gen. 39. 11, 12, 13.

Faith. You cannot think (but that you know something) what a flattering Tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the content of a good Conscience.*

Faith. You know that I mean all carnal and fleshly content.

Chr. *Thank God you have escaped her: The abhorred of the Lord shall fall into her Ditch.* Prov. 22. 24.

Faith. Nay I know not whether I did wholly escape her or no.

Chr. *Why I tro, you did not consent to her desires.*

Faith. No, not to defile my self; for I remembred an old writng that I had seen, which said, *Her Steps take hold of Hell.* So I shut mine Eyes, because I would not be bewitcht with her looks: Then she railed on me, and I went my way. Prov. 5. 5 Job. 31. 1.

Chr. *Did not you meet with no other Assault as you came?*

Faith. When I came to the foot of the Hill called *Difficulty*, I met with a very aged * Man, who asked me, *What I was, and whither bound?* I told him that I am a Pilgrim, going to the Cœlestial City. Then said the old Man, *Thou lookest like an honest fellow, wilt thou be content to dwell with me for the wages that I shall give thee?* Then I ask'd him

* *He is assulted by Adam the First.*

him his Name, and where he dwelt? He said his Name was *Adam the First*, and that
Eph. 4. 22. *he dwelt in the Town of* Deceit. I asked him then, what was his Work? and what the Wages that he would give? He told me that his Work was *many Delights, and his Wages, that I should be his Heir at last.* I further ask'd him, what House he kept, and what other Servants he had? So he told me, *That his House was maintained with all the Dainties in the World, and that his Servants were those of his own begetting.* Then I asked how many Children he had? He said that
1 John 2. 16. he had but three Daughters; *The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life:* and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, *As long as he lived himself.*

Chr. *Well, and what Conclusion came the Old Man and you to at last?*

Faith. Why, at first I found my self somewhat inclineable to go with the Man, for I thought he spake very fair; but looking in his Forehead as I talked with him, I saw there written, *Put off the Old Man with his Deeds.*

Chr. *And how then?*

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the Door of his House. Then he revil'd me, and told me, that he would send such a one after me, that should make my way bitter to my Soul. So I turned to go away

away from him; but just as I turned my self to go thence, I felt him take hold of my Flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: This made me cry, *O wretched Man!* So I went on my way up the Hill. Rom. 7. 24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the Wind; so he overtook me just about the place where the Settle stands.

Chr. *Just there (said Christian) did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my Bosome.*

Faith. But, good Brother, hear me out: So soon as the Man overtook me, he was but a word and a blow; for down he knock'd me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the First:* and with that he struck me another deadly Blow on the Breast, and beat me down backward; so I lay at his Foot as dead as before. When I came to my self again, I cryed him mercy: but he said, *I know not how to shew Mercy,* ; and with that knock'd me down again. He had, doubtless, made an end of me, but that one came by, and bid him forbear.

Chr. *Who was it that bid him forbear?*

Faith. I did not know him at first; but as he went by, I perceived the Holes in his Hands and in his Side, then I concluded that he was our Lord. So I went up the Hill.

Chr.

Chr. *That Man that overtok you was* Moſes, * *he ſpareth none, neither knoweth he how to ſhew mercy to thoſe that trangeſs his Law.*

* *The Temper of* Moſes.

Faith. I know it very well, it was not the firſt time that he has met with me. 'Twas he that came to me when I dwelt ſecurely at home, and that told me he would burn my houſe over my head if I ſtaid there.

Chr. *But did not you ſee the houſe that ſtood there on the top of the hill on the ſide of which* Moſes *met you?*

Faith. Yes, and the Lyons too, before I came at it; but for the Lions, I think they were aſleep, for it was about Noon, and becauſe I had ſo much of the day before me, I paſſed by the Porter, and came down the Hill.

Chr. *He told me indeed that he ſaw you go by, but I wiſh you had called at the houſe; for they would have ſhewed you ſo many Rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, Did you meet no Body in the Valley of* Humility?

Faithful aſſaulted by Diſcontent.

Faith. Yes, I met with one † *Diſcontent*, who would willingly have perſwaded me to go back again with him: His Reaſon was, For that the Valley was altogether without *Honour*. He told me moreover, That there to go, was the way to diſobey all my Friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly-glory*, with others, who he knew; as he ſaid, would be very much offended, if I made ſuch a Fool of my ſelf as to wade through his Valley.

Chr, *Well and how did you anſwer him?*

Faith.

Faith. I told him, that although all these that he named, might claim Kindred of me, and that rightly, (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, and I also have Rejected them: and therefore they were to me now, no more than if they had never been of my Lineage: I told him moreover, that as to this Valley he had quite misrepresented the thing: *for before Honour is Humility, and a haughty Spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

*Faithfuls answer to Discontent.

Chr. *Met you with nothing else in that Valley?*

Faith. Yes, I met with † *Shame*, but of all the men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else) but this bold-fac'd *Shame* would never have done.

† *He is assaulted with* Shame.

Chr. *Why, what did he say to you?*

Faith. What! why he objected against Religion it self; he said 'twas a pitiful, low, sneaking business for a man to mind Religion; he said that a tender Conscience was an unmanly thing; and that for a man to watch over his his words and ways, so as to tie up himself from that hectoring Liberty, that the brave Spirits of the times accustom themselves unto, would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion: nor any of them nei-

1 Cor. 1. 26. chap. 3. 18. Phil. 3. 7. 9. John 7. 48.

ther, before they were perſwaded to be Fools, and to be of a voluntary fondneſs, to venture the loſs of all, *for no body knows what.* He moreover objected the baſe and low eſtate and condition of thoſe that were chiefly the Pilgrims of the times in which they lived: alſo their Ignorance and want of underſtanding, in all natural Science. Yea, he did hold me to it at that rate alſo, about a great many more things than here I relate: as that it was a ſhame to ſit whining and mourning under a Sermon, and a ſhame to come ſighing and groaning home. That it was a ſhame to ask my Neighbour forgiveneſs, for petty faults, or to make reſtitution where I have taken from any. He ſaid alſo that Religion made a man grow ſtrange to the great, becauſe of a few Vices (which is called by finer names) and made him own and reſpect the baſe, becauſe of the ſame Religious fraternity: And is not this, ſaid he, a ſhame?

Chr. *And what did you ſay to him?*

Faith. Say! I could not tell what to ſay at firſt. Yea, he put me ſo to it, that my Blood came up in my Face: even this *Shame* fetch'd it up, and had almoſt beat me quite off. But at laſt I began to conſider, *That that which is highly eſteemed among men, is had in an abomination with God.* And I thought again, this *Shame* tells me what Men are, but it tells me nothing what *God* or the *Word* of God is. And I thought moreover, that at the day of doom, we ſhall not be doomed to Death or Life, according to the hectoring Spirits

Luke. 16. 15.

of

of the World, but according to the Wisdom and law of the highest. Therefore thought I, what God says is best indeed, is best, though all the Men in the World are against it: Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest: and that the poor man that loveth Christ, is richer than the greatest man in the World, that hates him: *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Soveraign Lord? How then shall I look him in the face at his coming? should I now be ashamed of his Ways and Servants, how can I expect the blessing? but indeed this *Shame* was a bold Villian; I could scarce shake him out of my Company; yea, he would be haunting of me, and continually whispering me in the Ear, with some one or other of the Infirmities that attend Religion: But at last I told him, 'twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory; And so at last I got past this *Importunate* one. Mark 8. 38.

And when I had shaken him off, then I began to sing;

The Tryals that those men do meet withal,
That are obedient to the heavenly Call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh;
That now or sometimes else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like Men.

Chr. I am glad, my Brother, that thou didſt withſtand this Villian ſo bravely; for of all, as thou ſayeſt, I think he has the wrong Name, for he is ſo bold as to follow us in the Streets, and to attempt to put us to ſhame before all men, that is, to make us aſhamed of that which is good; but if he was not himſelf audacious, he would never attempt to do as he does: but let us ſtill reſiſt him; for notwithſtanding all his bravadoes, he promoteth the Fool, and none elſe. *The Wiſe ſhall inherit Glory, ſaid* Solomon, *but ſhame ſhall be the promotion of Fools.*

Pro. 3. 25.

Faith. *I think we muſt cry to him for help, againſt* ſhame, *that would have us be valiant for Truth upon the Earth.*

Chr. You ſay true, But did you meet no body elſe in that Valley?

Faith. *No not I, for I had Sun-ſhine all the reſt of the way, through that, and alſo through the Valley of the ſhadow of Death.*

Chr. 'Twas well for you; I am ſure it fared far otherwiſe with me, I had for a long Seaſon, as ſoon almoſt as I entred int that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me: eſpecially when he got me down, and cruſh'd me under him, as if he would have cruſh'd me to pieces. For as he threw me, my ſword flew out of my hand, nay he told me, *He was ſure of me:* but *I cryed to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the ſhadow of death, and had no light for almoſt half the way through it. I thought I ſhould have been kill'd there, over and

over:

over: but at last day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose Name is *Talkative*, walking at a distance besides them (for in this place there was room enough for them all to walk:) ‡ *He was a tall man; and something more comely at a distance than at hand:* To this Man *Faithful* addressed himself in this manner.

* Talkative described.

Faith. *Friend, Whither away, Are you going to the Heavenly Country?*

Talk. I am going to the same place.

Faith. *That is well: Then I hope we shall have your good Company.*

Talk. With a very good will, will I be your companion.

† Faithful and Talkative enter discourse.

Faith. † *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.*

Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth; ‖ there are but few that care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

‖ Talkative's dislike of bad discourse.

Faith. *That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?*

Talk. I like you wonderful well, for your sayings are full of conviction; and

I will add, what thing is ſo pleaſant and what ſo profitable, as to talk of the things of God.

What thing is ſo pleaſant? (that is, if a man hath any delight in things that are wonderful) for Inſtance: If a man doth delight to talk of the Hiſtory, or the Myſtery of things, or if a Man doth love to talk of Miracles, Wonders or Signs, where ſhall he find things recorded ſo delightful, and ſo ſweetly penned as in the Holy Scripture?

Faith. *That's true: but to be profited by ſuch things in our talk, ſhould be our chief deſign.*

Talk. That is it that I ſaid; for to talk of ſuch things is moſt profitable, for by ſo doing, a man may get knowledge of many things: as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly, By this a man may learn the neceſſity of the New-Birth, the Inſufficiency of our works, the need of Chriſt's Righteouſneſs, &c. Beſides, by this a man may learn what it is to repent, to believe, to pray, to ſuffer, or the like: by this alſo a man may learn, what are the great Promiſes and Conſolations of the Goſpel, to his own comfort. Further, by this a man may learn to refuſe falſe Opinions, to vindicate the truth, and alſo to inſtruct the Ignorant:

* Talkative's *fine diſcourſe.*

Faith. *All this is true, and glad am I to hear theſe things from you.*

Talk. Alas, the want of this is the cauſe that ſo few underſtand the need of Faith, and the neceſſity of a work of Grace in their Souls, in order to eternal Life, but ignorantly

ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. * All that I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

* *O brave Talkative*

Faith. *Well then, said* Faithful: *What is that one thing, that we shall at this time found our discourse upon?*

Talk. What you will: † I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things sacred, or things prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

† *O brave Talkative*

Faith. Now did ‖ *Faithful* begin to wonder, *and stepping to* Christian (*for he walked all this while by himself*) *he said to him, but softly, what a brave companion have we got! Surely this man will make a very excellent Pilgrim.*

‖ Faithful *beguiled by* Talkative

Chr. At this *Christian* modestly smiled, and said, * This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

* Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

Faith. *Do you know him then?*

Chr. Know him! Yes, better than he knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in

in our Town; I wonder that you ſhould be a ſtranger to him, only I conſider that our Town is large.

Faith. *Whoſe Son is he? and whereabout doth he dwell.*

Chr. He is the Son of one *Say-well*, he dwelt in *Prating-row*, and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithſtanding his fine tongue, he is but a ſorry fellow.

Faith. *Well, he ſeems to be a very pretty man.*

Chr. That is to them that have not thorough acquaintance with him, for he is beſt abroad, near home he is ugly enough; your ſaying, that he is a *pretty man*, brings to my mind what I have obſerved in the work of the Painter, whoſe Pictures ſhew beſt at a diſtance, but very near, more unpleaſing.

Faith. *But I am ready to think you do but jeſt, becauſe you ſmiled.*

Chr. God forbid that I ſhould jeſt, (though I ſmiled) in this matter, or that I ſhould accuſe any falſly; I will give you a further diſcovery of him. This man is for any company, and for any talk; as he talketh now with you, ſo will he talk when he is on the Ale-bench; And the more Drink he hath in his Crown, the more of theſe things he hath in his mouth; Religion hath no place in his heart, or houſe, or converſation; all he hath lieth in his tongue, and his Religion is to make a noiſe therewith.

Faith. *Say you ſo? then I am in this man greatly deceived.*

Chr.

Chr. Deceived! you may be ſure of it, Remember the Proverb. *They ſay, and do not; but the Kingdom of God is not in Word, but in Power.* He talketh of Prayer, of Repentance, of Faith, and of the New-birth; but he knows but only to talk of them. I have been in his Family and have obſerved him both at home and abroad; and I know what I ſay of him is the truth. His * houſe is as empty of Religion, *as the white of an Egg is of ſavour.* There is there neither Prayer, nor ſign of Repentance for ſin; Yea, the brute in his kind ſerves God far better than he. † He is the very ſtain, reproach and ſhame of Religion to all that know him: it can hardly have a good word in all that end of the Town where he dwells, through him. Thus ſay the common People that know him, ‖ *A Saint abroad, and a Devil at home.* His poor Family finds it ſo, he is ſuch a churle, ſuch a railer at, and ſo unreaſonable with his Servants, that they neither know how to do for, or to ſpeak to him. Men that have any dealings with him, ſay, * It's better to deal with a *Turk* than with him, for fairer dealing they ſhall have at their hands. This *Talkative* (if it be poſſible) will go beyond them, defraud, beguile, and over-reach them; beſides, he brings up his Sons to follow his ſteps, and, if he finds in any of them, *a fooliſh timorouſneſs* (for ſo he calls the firſt appearance of a tender conſcience, he calls them fools and blockheads, and by no means will employ them in much, or ſpeak to their Commendations before others. For my part I am of opinion, that he has, by his

Mat. 23. 1 Cor. 4. 2. Talkative *talks, but does not.*

* *His Houſe is empty of Religion.*

† *He is a ſtain to Religion.* Rom. 2. 24, 25.

‖ *The Proverb that goes of him.*

* *Men ſhun to deal with him.*

wicked life cauſed many to ſtumble and fall, and will be, if God prevents not, the ruin of many more.

Faith. *Well, my Brother, I am bound to believe you, not only becauſe you ſay you know him, but alſo becauſe like a Chriſtian, you make your Reports of Men. For I cannot think that you ſpeak theſe things of ill will, but becauſe it is even ſo as you ſay.*

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the firſt you did: Yea, had he received this report at their hands only that are enemies to Religion, I ſhould have thought it had been a ſlander. (A lot that often falls from bad mens mouths upon good mens names and profeſſions.) But all theſe things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Beſides, good men are aſhamed of him, they can neither call him *Brother* nor *Friend:* the very naming of him among them, makes them bluſh, if they know him.

Faith. *Well, I ſee that* ſaying *and* doing *are two things, and hereafter I ſhall better obſerve this diſtinction.*

Chr. They are two things indeed, and are as diverſe, as are the Soul and the Body: For as the Body without the Soul is but a dead * Carcaſs; ſo *Saying*, if it be alone, is but a dead Carcaſs alſo. The Soul of Religion is the practick part. *Pure Religion and undefiled before God and the Father, is this, to viſit the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the World,* This *Talkative* is not aware of, he

* *The Carcaſs of Religion.*

James 1. 27. *ſee ver.* 2, 3. 24, 25, 26.

he thinks that *hearing* and *saying* will make a good Christian: and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom men shall be judged accordingly to their Fruit. It will not be said then *Did you Believe?* but were you *Doers*, or *Talkers* only? and accordingly shall they be Judged. The end of world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith: But I speak this, to shew you how insignificant the Profession of *Talkative* will be at that day.

See Matth. 14. 25.

Faith. *This brings to my mind that of* Moses, *by which he describeth the Beast that is clean.* * *He is such an one that parteth the hoof, and cheweth the Cud; not that parteth the hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet it is unclean, because he parteth not the hoof. And this truly resembleth* Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of the Dog or Bear, and therefore he is unclean.*

Lev. 11. Deut. 14.

* *Faithful* convince of the bad ness of *Talkative*.

Chr. You have spoken, for ought I know the true Gospel sense of those Texts; and I will add another thing: *Paul* calleth some men, yea, and those great Talkers too, *Sounding-brass*, and † *Tinkling Cymbals*: that is, as he expounds themselves in another place, *Things without Life giving sound.* Things without

2 Cor. 1, 2, 3, 14. 7.

† Talk tive *like things th sound wi out Life.*

without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of Life: Though their *sound* by their *talk* be as if it were the Tongue or Voice of an Angel.

Faith. *Well, I was not so fond of his Company at first, but I am as sick of it now; What shall we do to be rid of him?*

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his Heart, and turn it.

Faith. *What would you have me to do.*

Chr. Why go to him and enter into some serious discourse about the *Power of Religion*; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

Faith. Then *Faithful* stept forward again, and said to *Talkative: Come, what chear, how is it now?*

Talk. Thank you, well, I thought we should have had a great deal of ~~talk~~ by this time.

Faith. *Well, if you will, we will fall to it now, and since you left it with me to state the question, let it be this: How doth the saving Grace of God discover it self, when it is in the Heart of Man?*

Talkative's *false discovery of a work of Grace.*

Talk. I perceive then that our talk must be * *about the power of things:* Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the Heart, it causeth there a great outcry against sin,* Secondly——

Faith.

Faith, *Nay, hold, let us consider of one at once, I think you should rather say, It shews it self by inclining the Soul to abhor its sin.*

Ta. Why, what difference is there between crying out against, and abhorring of sin?

Faith. *Oh! a great deal; * a man may cry out against sin of policy, but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house and conversation.* Joseph's *Mistress cryed out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness, with him. Some cry out against sin, even as the mother cryes out against her Child in her lap when she calleth it Slut, and naughty Girl, and then falls to hugging and kissing it.*

* *The crying out against sin, no sign of Grace.* Gen. 39. 15.

Talk. You lye at the catch I perceive.

Fa. *No not I, I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?*

Ta. Great Knowledge in Gospel-Mysteries.

Faith. *This sign should have been first, but first or last, it is also false; for knowledge, † great knowledge may be obtained in the Mysteries of the Gospel, and yet no work of Grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said* Do you know all these things? *And the Disciples had answered,* Yes: *He added,* Blessed are ye if you do them. *He doth not lay the Blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: ‖* He that knoweth his Masters will, and doeth it not. *A man may know knowledge.*

† *Great knowledge no sign of Grace.* 1 Cor. 13.

‖ *Knowledge and*

know like an Angel, and yet be no Christian: Therefore your sign of it is not true. Indeed to know is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the Heart can be good without knowledge; for without that, the heart is naught: There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a Man upon doing even the will of God from the heart; The first of these will serve the Talker, but without the other the true Christian is not content. * Give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole heart, Psal. 119. 34.

* True knowledge attended with endeavours.

Talk. You lye at the catch again, this is not for edification.

Faith. Well, if you please, propound another sign how this work of Grace discovereth it self where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

One good sign of Grace.

Talk. You may use your liberty?

Faith. A work of Grace in the soul discovereth it self, either to him that hath it, or to standers by.

John 16.8 from 7.24. John 10.9 Mark 16. 16. Ps. 38. 18. Jer. 31.19 Gal. 2.19. Acts 4. 12 Mat. 5. 6. Rev. 2. 6.

To him that hath it, thus; It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour

of the World, and the absolute necessity of closing with him for life, at the which he findeth hungrings and thirstings after him, to which hungrings, &c. the Promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude, that this is a work of Grace, because his corruptions now, and his abused reason make his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgment, before he can with steddiness conclude that this is a work of Grace.

Rom. 10. 10. Phil. 8.17. Mat. 5. 9. John 24. 15, Ps. 50. 20. Job 42, 5. 6. Ezek. 9. 43.

To others it is thus discovered.

1. By an experemental confession of his faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness (if he hath a Family) and by Conversation-holiness in the world: which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret, to suppress it in his Family and to promote holiness in the World; not by talk only, as an Hypocrite or Talkative person may do: but by a practical subjection in faith and love, to the power of the Word: and now, Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: If not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

Faith

* Another good sign of grace.

Faith. It is this, *Do you experience this first part of this description of it?* * *and doth your life and conversation testifie the same? or standeth your Religion* in word or tongue, and *not in* Deed *and* Truth: *pray if you incline to answer me in this; say no more than you know the God above will say* Amen *to; and also, nothing but what your Conscience can justifie you in.* For not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus and thus, when my Conversation, and all my Neighbours tell me I lie, is great wickedness.*

† Talkative *not pleased with* Faithful's *question.*

Talk. †. Then *Talkative* at first began to blush, but recovering himself, thus he replied. You come now to Experience, to Conscience, and God: and to appeal to him for Justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because I count not my self bound thereto, unless you take upon you to be a *Catechiser*; and though you would so do, yet I may refuse to make you my Judge. But I pray will you tell me, why you ask me such questions?

‖ The reasons why Faithful put him to that question.

Faithful's plain dealing to Talkative

Faith. ‖ *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your Conversation gives this your Mouth profession the lie. They say you are a spot among Christians, and that Religion fareth the worse for your ungodly conversation, that some already have stumbled at your wicked ways, and more are in danger of being destroyed thereby; your Religion*

gion and an Ale-house, and Covetousness, and Uncleaness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you, which is said of a Whore; to wit, That she is a shame to all Women, so you are a shame to all Professors.

Talk. * Since you are ready to make up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish or Melancholick Man, not fit to be discoursed with, and so adieu.

* Talkative *flings away from* Faithful.

Chr. Then came up *Christian*, and said to his Brother, I told you how it would happen, your words and his lust could not agree; he had rather leave your company than reform his life: but he is gone, as I said, † let him go; the loss is no mans but his own, he has saved us the trouble of going from him: for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides the Apostle says, *From such withdraw thy self.*

† *A good riddance.*

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however I have dealt plainly with him; and so am clear of his blood, if he perisheth.*

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes Religion to stink so in the Nostrils of many, as it doth; for they are these Talkative Fools, whose Religion is only in word, and are Debauched, and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianty and

and grieve the sincere, I wish that all men would deal with such as you have done, then should they be either made more conformable to Religion, or the Company of Saints would be too hot for them.

Then did *Faithful* say,

How Talkative *at first lifts up his Plumes!*
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful *talks of* Heart-work, *like the Moon*
That's past the full, into the Wain he goes:
And so will all, but he that Heart-work *knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise no doubt have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother who comes yonder? Then *Christian* looked, and said, it is my good Friend *Evangelist*: Ay, and my good Friend too, said *Faithful*; for 'twas he that set me the way to the Gate. Now as *Evangelist* came up unto them, he thus saluted them.

* Evangelist *overtakes them again.*

Evan. * Peace be with you, dearly beloved, and Peace be to your helpers.

† *They are glad at the sight of him.*

Chr. † *Welcome, welcome, my good* Evangelist, *the sight of thy countenance brings to my remembrance thy ancient kindness, and unwearied labouring for my eternal good.*

Faith. *And a thousand times welcome, said good* Faithful; *thy company, O sweet* Evangelist, *how desirable is it to us poor Pilgrims!*

Evan.

Evan. Then ſaid *Evangeliſt*, how hath it fared with you my Friends, ſince the time of our laſt parting? what have you met with, and how have you behaved your ſelves?

Chr. *Then* Chriſtian *and* Faithful *told him of all things that had happened to them in the way, and how, and with what difficulty they had arrived to that place.*

Evan. * Right glad am I, ſaid *Evangeliſt*; not that you met with Trials, but that you have been Victors; and for that you have (notwithſtanding many weakneſſes) continued in the way to this very day.

* *His exhortation to them.*

I ſay, right glad am I of this thing, and that for mine own ſake and yours; I have ſowed and you have reaped, and the day is coming when both he that ſowed, and they that reaped ſhall rejoyce together; that is, if you hold out; for in due time ye ſhall reap, if ye faint not. The Crown is before you, and it is an incorruptible one; ſo run that you may obtain it. Some there be that ſet out for this Crown, and after they have gone far for it, another comes in and takes it from them: hold faſt therefore that you have, let no man take your Crown; you are not yet out of the Gun-ſhot of the Devil: you have not reſiſted unto blood, ſtriving againſt ſin. Let the Kingdom be always before you, and believe ſtedfaſtly concerning things that are inviſible. Let nothing that is on this ſide the other World get within you, and above all, look well to your own hearts, and to the luſts thereof; for they are deceitful above all things, and deſperately wicked: ſet your faces like a flint, you have all power in heaven and earth on your ſide.

John 4.30
Gal. 6. 9.
1 Cor. 9. 24, 25, 26, 27.
Rev. 3.11

Chr.

* *They do thank him for his Exhortation*

Chr. * *Then* Chriſtian *thanked him for his Exhortation, but told him withal, that they would have him ſpeak farther to them for their help, the reſt of the way; and the rather for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and alſo how they might reſiſt and overcome them. To which requeſt* Faithful *alſo conſented. So* Evangeliſt *began as followeth.*

† *He predicteth what Troubles they ſhall meet with in* Vanity-Fair, *and incourageth them to ſtedfaſtneſs*

Evan. My Sons, you have heard in the words of the truth of the Goſpel, that you muſt through many Tribulations enter into the Kingdom of Heaven. And again, that in every City, Bonds and Afflictions abide on you; and therefore you cannot expect that you ſhould go long on your Pilgrimage without them in ſome ſort or other. You have found ſomething of the Truth of theſe Teſtimonies upon you already, and more will immediately follow: For now, as you ſee, you are almoſt out of this Wilderneſs, and therefore you will ſoon come into a Town, that you will by and by ſee before you; and in that Town you will be hardly beſet with Enemies, who will ſtrain hard but they will Kill you, and be you ſure, that one or both of you muſt ſeal the Teſtimony which you hold, with Blood, but be you *Faithful unto Death, and the King will give you a Crown of Life.*

‖ *He whoſe lot it will be there te ſuffer, will have the better of his Brother.*

‖ He that ſhall Dye there, altho his Death will be Unnatural, and his Pains perhaps great, he will yet have the Better of his Fellow; not only becauſe he will be arrived at the Cœleſtial City ſooneſt, but becauſe he will eſcape many Miſeries that the other will meet with in the reſt of his Journey. But when you are come

come to the Town, and shall find fulfill'd what I have here related, then remember your Friend, and quit yourselves like men; and commit the keeping of your Souls God in well-doing, as unto your faithful Creator

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, the Name of that Town is *Vanity*; and at the Town there is a Fair kept, call'd *Vanity-Fair*; it is kept all the Year long; it beareth the name of *Vanity-Fair*, because the Town where it is kept, *is lighter than Vanity*; and also, because all that is there sold, or that cometh thither is *Vanity*, as is the saying of the wise, *All that cometh is Vanity*. Isa. 40. 7. Eccles. 1. ch. 2. 11. 17.

This Fair is no new erected Business, but a thing of antient standing; I will shew you the Original of it.

* Almost Five Thousand Years agone, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Belzebub*, *Apollyon*, and *Legion*, with their Companions; perceiving by the Path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold all sorts of Vanity, and that it shou'd last all the year long. Therefore at this Fair are all such Merchandize sold, † as Houses, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Whores, Bands, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not; *The Antiquity of this Fair.* †*The Merchandize of this Fair.*

And

Behold *VANITY-FAIR* ! the Pilgrims there
are Chain'd, and Ston'd beſide ;
Even ſo it was, our Lord paſt here.
and on Mount *Calvary* dy'd.

A

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False-Swearers, and that of a Blood Red Colour.

And as in other Fairs of less moment, there are several Rows and Streets under their proper Names where such Wares are vended: So here likewise you have the proper Places, Rows, Streets, (*viz.* Countries and Kingdoms) where the Wares of this Fair are soonest to be found: * Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *Fairs*, some one Commodity is as the chief of all the *Fair*, so the Ware of *Rome* and her Merchandize is greatly promoted in this *Fair*: Only our *English* Nation, with some others, have taken a dislike thereat. * *The Streets of the* Fair.

Now as I said, the way to the Cœlestial City lies just through this *Town*, where this lusty *Fair* is kept; and he that will go to the City and yet not go through this *Town* must needs *go out of the World*. † The Prince of Princes himself, when here, went through this *Town* to his own Country, and that upon a *Fair-day* too: yea, and as I think, it was *Belzebub*, the chief Lord of this *Fair*, that invited him to buy of his *Vanities*, yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a Person of Honour, *Belzebub* had 1 Cor. 5. 10 † *Christ went through this* Fair. Mat. 7. 8. Luk. 4. 5, 6, 7.

had him from Street to Street, and ſhewed him all the Kingdoms of the world in a little time, that he might, (if poſſible) allure that bleſſed One, to cheapen and buy ſome of his Vanities. * But he had no mind to the Merchandize, and therefore left the Town, without laying out ſo much as one Farthing upon theſe Vanities. This Fair therefore is an antient thing of long ſtanding, and a very great Fair.

* *Chriſt bought nothing in this Fair.*

† Now theſe Pilgrims, as I ſaid, muſt needs go through this Fair. Well, ſo they did; but behold, even as they entred into the Fair, all the People in the Fair were Moved, and the Town it ſelf, as it were, in a Hubbub about them; and that for ſeveral Reaſons: For,

† *The Pilgrims enter the*

Firſt, * The Pilgrims were Cloathed with ſuch Kind of Raiment, as was dieerſe from the Raiment of any that traded in that Fair. The people therefore of the Fair made a great Gazing upon them, ſome ſaid they were Fools, ſome, they were Bedlams, and ſome, they were Outlandiſh Men.

* *The firſt Cauſe of the Hubbub.*

1 Cor. 2. 7. 8.

Secondly, † And as they wonder'd at Apparel, ſo they did likewiſe at their Speech for few could underſtand what they ſaid, they naturally ſpoke the Language of *Canaan*; but they that kept the Fair, were the Men of this World: So that from one end of the Fair to the other, they ſeemed Barbarians each to the other.

† *The Second Cauſe.*

Thirdly, † But that which did not a little Amuſe the Merchandizers, was, That theſe Pilgrims ſet very light by all their Wares, they cared not ſo much as to look upon them. And if they call'd upon them to buy,

* *The Third Cauſe.*

they

they would put their Fingers in their Ears and cry, *Turn away mine Eyes from beholding Vanity*; * and look upwards, signifying that their Trade and Traffick was in Heaven.

Psal. 119. 37. Psal. 3. 19. 20.

One chanced mockingly, beholding the carriages of the men, to say unto them, *What will ye buy?* But they looking gravely upon him, said, *We buy the truth.* At that, there was an occasion taken to despise the men the more; † some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last ‖ things came to an hubbub, and great stir in the *Fair*; insomuch that all order was confounded. Now was word presently brought to the *great one of the Fair*, who quickly came down, and deputed some of his most trusty Friends to take those men into examination, about whom the *Fair* was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual Garb † The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the heavenly *Jerusalem*, and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to lett them in their Journey; except it was for that, when one asked them what they would buy, they said, they would *buy the truth.* But they that were appointed to examin them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things

Pro. 23. 23.

* *Fourth cause of the hubbub.*

† *They are mocked.*

‖ *The Fair in a hubbub.*

* *They are examined*

† *They tell who they are, and whence they came.*

Heb. 11. 12, 13, 14, 15, 16.

They are put in the Cage.

into a confusion in the *Fair*. Therefore they took them and beat them, and besmeared them with dirt, * and then put them into the Cage, that they might be made a spectacle to all the men of the *Fair*. Therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge. The great one of the *Fair* laughing still at all that befell them. † But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done: ‖ Some men in the *Fair*, that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their Misfortunes. The other replied, that for ought they could see, the men were quiet and sober, and intended no body any harm: and that there were many that traded in their *Fair*, that were more worthy to be put in the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. *Then were these two poor men brought before their Examiners again, & there charged as being guilty of the late hubbub that had been in the fair. So † they beat

*They are put in the Cage.

† Their behaviour in the Cage.

‖ The Men of the Fair do fall out amongst themselves about these two Men.

*They are made the Authors of this disturbance.

†They are

beat them pitifully, and hanged Irons upon them, and led them in Chains up and down the Fair, for an Example and Terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the Ignominy and Shame that was cast upon them, with so much meekness and patience, that it * won to their side (though but few in comparison of the rest) several of the men in the *Fair*. This put the other party yet into a greater rage, insomuch that they concluded the Death of these two men. Wherefore they threatned that the Cage, nor Irons should serve their turn, but † that they should dye for the abuse they had done, and for deluding the men of the *Fair*.

led up and down the Fair in Chains, for a terror to others.

** Some of the men of the Fair won to them.*

† Their Adversaries resolve to kill them.

Then ‖ were they remanded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

‖ *They are again put into the Cage, and after brought to Tryal.*

Here therefore they called again to mind what they had heard from their faithful Friend *Evangelist*, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose Lot it was to suffer, even he should have the best on't; therefore each man secretly wished that he might have that Preferment: But committing themselves to the all wise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appoin-

ted, they brought them forth to their Tryal, in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned, the Judges name was Lord *Hate-Good*. Their Indictment was one and the ſame in ſubſtance, though ſomewhat varying in Form; the Contents whereof was this.

* *Their Indictment.*

* *They that were enemies to, and diſturbers of their Trade, that they had made Commotions and Diviſions in the Town, and had won a Party to their own moſt dangerous Opinions, in contempt of the Law of their Prince.*

† Faithful's *anſwer for himſelf.*

Then † *Faithful* began to anſwer, that he had only ſet himſelf againſt that which had ſet it ſelf againſt him that is higher than the higheſt. And ſaid he, as for diſturbance I make none, being my ſelf a man of Peace, the Parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worſe to the better. And as to the King you talk of, ſince he is *Belzebub*, the Enemy of our Lord, I deſie him and all his Angels.

Then Proclamation was made, that they that had ought to ſay for their Lord the King againſt the Priſoner at the Bar, ſhould forthwith appear, and give in their Evidence. So there came in three Witneſſes, to wit, *Envy Superſtition*, and *Pickthank*; They were then asked, if they knew the Priſoner at the Bar? And what they had to ſay for their Lord the King againſt him?

Then ſtood forth ‖ *Envy*, and ſaid to this effect; My Lord, I have known this Man a long time, and will atteſt upon my Oath before

‖ Envy *begins*

before this Honourable Bench, that he is —

Judge. Hold, give him his Oath: So they Sware him: Then he ſaid, My Lord, this man notwithſtanding his plauſible name, is one of the vileſt men in our Country; he neither regardeth Prince nor People, Law nor Cuſtom; but doth all that he can to poſſeſs all men with certain of his diſloyal Notions, which he in the general calls Principles of Faith and Holineſs. And in particular, I heard him once my ſelf affirm, *That Chriſtianity, and the Cuſtoms of our Town of* Vanity, *were Diametrically Oppoſite, and could not be reconciled.* By which ſaying my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the Judge ſay unto him, haſt thou any more to ſay?

Envy. My Lord I could ſay much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my Teſtimony againſt him. So he was bid ſtand by.

Then they called *Superſtition*, and bid him look upon the Priſoner; they alſo asked, what he could ſay for their Lord the King againſt him? Then they Sware him, ſo he began.

Super. My Lord, * I have no great acquaintance with this Man, nor do I deſire to have farther knowledge of him; however this I know, that he is a very peſtilent Fellow, from ſome diſcourſe that the other day I had with him in this *Town*, for then talking with him, I heard him ſay,

* Superſtition *follows.*

That our Religion was Naught, and such by which a man could by no means please God: Which saying of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, that we still do Worship in vain, are yet in our Sins, and finally, shall be Damned; and this is that which I have to say.

Then was *Pickthank* Sworn, and did say what he knew in the Behalf of their Lord the King, against the Prisoner at the Bar.

* Pickthank's *Testimony.*

Pick. My Lord, and you Gentlemen all, this Fellow I have known of a long Time, and have heard him speak things that ought not to be spoke; for he hath Railed on our Noble Prince *Belzebub*, and hath Spoken Contemptible of his Honourable Friends, whose Names are, the † Lord *Old Man*, the Lord *Carnal-Delight*, the Lord *Luxurious*, the Lord *Desire of Vain-Glory*, my Old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said, moreover, That if all Men were of his Mind, if possible, there is not one of these Noblemen should have no longer a Being in this Town. Besides, he hath not been afraid to Rail on you my Lord, who are now appointed to be his Judge, calling you, an Ungodly Villain, with many other such like Villifying Terms, with which he hath bespatter'd most of the Gentry of our Town. When this *Pickthank* had told his Tale, the Judge directeth his Speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traytor, hast thou heard what these Honest Gentlemen have Witnessed against thee?

† *Sins are all Lords, and great ones.*

Faith.

Now *Faithful* play the man, ſpeak for thy God
Fear not the wickeds malice nor their rod:
Speak boldly man, the Truth is on thy ſide,
Die for it, and to life in Triumph ride:

Faith. *May I ſpeak a few words in my own Defence?*

Judge. Sirrah, Sirrah, thou deſerveſt to live no longer, but to be ſlain immediately upon the place; yet that all men may ſee our gentleneſs towards thee, let us hear what thou vile Runagate haſt to ſay.

*Faithfuls defence of himſelf.

Faith. 1.* I ſay then in anſwer to what Mr. *Envy* hath ſpoken, I never ſaid nought but this, *That what Rule, or Laws, or Cuſtom, or People, were flat againſt the Word of God, are Diametrically Oppoſite to Chriſtianity.* If I have ſaid amiſs in this, convince me of my error, and I am ready here before you to make my Recantation.

2. As to the ſecond, to wit, Mr. *Superſtition*, and his charge againſt me, I ſaid only this, *That, in the Worſhip of God, there is required a Divine Faith, but there can be no Divine Faith without a Divine Revelation of the Will of God. Therefore whatever is thrust into the Worſhip of God, that is not agreeable to Divine Revelation, cannot be done but by an humane Faith, which Faith will not be profitable to Eternal Life.*

3. As to what Mr. *Pickthank* hath ſaid, I ſay (avoiding terms, as that I am ſaid to rail, and the like) that the Prince of this Town, with all the rabblement his Attendants, by this Gentleman named, are more fit for being in Hell, than in this Town and Country; *and ſo the Lord have Mercy upon me.*

†*The Judge his Speech to the Jury.*

Then the Judge called to the † Jury (who all this while ſtood by, to hear and obſerve;) Gentlemen of the Jury, you ſee this Man about whom ſo great an uproar hath been made in this Town: you have alſo heard

what

what these worthy Gentlemen have witnessed against him: also you have heard his reply and confession: It lieth now in your breast to hang him or save his life: but yet I think meet to instruct you in our Law.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, that lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. Exod. 1. There was an Act also made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his Golden Image, should be thrown into a Fiery Furnace. Dan. 3. There was also an Act made in the days of *Darius*, that whoso, for some time, called upon any God but him, should be cast into the Lyons Den. Dan. 6. Now the substance of these Laws this Rebel has broken; not only in thought, (which is not to be born) but also in word and deed; which must therefore needs be intollerable.

For that of *Pharaoh*, his Law was made upon suspicion, to prevent mischief, no Crime yet being apparent; but here is a Crime apparent. For the second and third, you see he disputed against our Religion; and for the Treason he hath confessed, he deserveth to die the Death.

Then went the Jury out, * whose names were, Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-Lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Liar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and * *The Jury and their Names.*

afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, * Mr. *Blindman*, the Foreman, said, *I see clearly that this Man is an* Heritick. Then said Mr. *No-good*, *away with such a fellow from the Earth.* *Ay said* Mr. Malice, *for I hate the very looks of him.* *Then said Mr.* Love-lust, *I could never endure him.* *Nor I, said Mr.* Live-loose, *for he would always be condemning my way.* *Hang him, hang him, said Mr.* Heady. *A sorry Scrub, said Mr.* High-mind. *My heart riseth against him, said Mr.* Enmity; *he is a Rogue, said Mr.* Lyar, *Hanging is too good for him, said Mr.* Cruelty. *Let's dispatch him out of the way, said Mr.* Hate-light. *Then said Mr.* Implacable, *might I have all the World given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of Death.* † And so they did, therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel Death that could be invented.

Every ones private Verdict.

† *They conclude to bring him in guilty of Death.*

They therefore brought him out, to do with him according to their Law; ‖ and first they scourged him, then they buffetted him, then they launched his flesh with Knifes; after that, they stoned him with Stones, then prickt him with their Swords; and last of all, they burned him to ashes at the Stake. Thus came *Faithful*, to his end.

‖ *The cruel Death of* Faithful.

* Now I saw that there stood behind the multitude a Chariot and a couple of Horses, waiting for *Faithful* who (so soon as his Adversaries had dispatched him) was taken up into it, and straightway was carried up through

* *Chariot and Horses wait to take away* Faithful.

Brave *Faithful*, bravely done in word and deed,
Judge, Witneſſes, and Jury, have inſtead
Of overcoming thee, but ſhewn their rage;
When they are dead, thou'lt live from age to age.

Through

*Christian through the Clouds with ſound of Trumpet, the neareſt way to the Cœleſtial Gate.

*Still a Priſoner.

*But as for *Chriſtian*, he had ſome reſpite, and was remanded back to Priſon; ſo he there remained for a ſpace: But he that over-rules all things, having the power of their rage in his own hand, ſo wrought it about, that *Chriſtian*, for that time eſcaped them, and went his way.

And as he went he ſang, ſaying,

† *The Song that* Chriſtian *made of* Faithful *after his Death.*

† *Well* Faithful, *thou haſt faithfully profeſt*
Unto thy Lord; with whom thou ſhalt be bleſt;
When faithleſs *ones, with all their vain delight,*
Are crying out under their Helliſh plight;
Sing Faithful, *ſing; and let thy name ſurvive;*
For though they kill'd thee, thou art yet alive.

Now I ſaw in my Dream, that *Chriſtian* went not forth alone, for there was one whoſe name was *Hopeful*, (being ſo made * by the beholding of *Chriſtian* and *Faithful* in their words and behavior, in their ſufferings at the *Fair*,) who joyned himſelf unto him, and entring into a brotherly Covenant, told him, that he would be his Companion. Thus one died to bear Teſtimony to the Truth, and another riſes out of his Aſhes, * to be a Companion with *Chriſtian* in his Pilgrimage. This *Hopeful* alſo told *Chriſtian*, that there were many more of the men in the *Fair*, that would take their time, and follow after.

*Chriſtian has another Companion.

**There are more of the men in the* Bait *will follow*

So I ſaw, that quickly after they were got out of the *Fair*, they overtook one that was going before them, whoſe name was † *By-ends*; So they ſaid to him, what Countryman, Sir? And how far go you this way? He told them that he came from the Town

4 *They overtook* By-ends.

of *Fair-ſpeech*, and he was going to the Cœleſtial City, (But told them not his Name.)

From Fair-ſpeech, *ſaid* Chriſtian ? *Is there any good that lives there ?* Prov. 26. 25.

By ends. Yes, ſaid *By-ends*, I hope.

Chr: *Pray Sir, what may I call you ? ſaid* Chriſtian.

By-ends. *I am a ſtranger to you, and you to me; If you be going this way, I ſhall be glad of your Company: If not, I muſt be content.

*By-ends loath to tell his name.

Chr. *This Town of* Fair-ſpeech, *ſaid* Chriſtian *I have heard of, and, as I remember they ſay it's a wealthy place.*

By-ends. Yes, I will aſſure you that it is, and I have very many rich kindred there.

Chr. *Pray, who are your kindred there, if a man may be ſo bold ?*

By-ends. Almoſt the whole Town: And in particular my Lord *Turn-about*, my Lord *Time-ſerver*, my Lord *Fair-ſpeech* (from whoſe Anceſtors that Town firſt took its name:) Alſo Mr. *Smooth-man*, Mr. *Facing-both ways*, Mr. *Any thing*, and the Parſon of our Pariſh, Mr. *Two-Tongues*, was my Mother's own Brother by Father's ſide: And to tell you the truth, I am become a Gentleman of good Quality, yet my Great Grand-Father was but a Water-man looking one way, and rowing another, and I got moſt of my Eſtate by the ſame Occupation.

Chr. *Are you a Married-Man !*

By-ends. Yes, †and my Wife is a very virtuous Woman, the Daughter of a virtuous Woman, ſhe was my Lady *Fainings* Daughter, By-ends.

† *The Wife and Kindred of*

ter, therefore she came of a very honourable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: * *First*, we never strive against Wind and Tide. *Secondly*, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines and the People applaud him.

* *Where Byends differs from others In Religion.*

Then *Christian* stept a little aside to his fellow *Hopeful*, saying, it runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have a very Knave in our company, as dwelleth in all these parts. Then said *Hopeful*, *Ask him*; *methinks he should not be ashamed of his Name.* So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you; is not your name Mr. *By-ends* of *Fair speech?*

By ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this Name?*

† *How By-end got his Name.*

By-ends. † Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and

and my chance was to get thereby; but if things are thus caſt upon me, let me count them a bleſſing, but let not the malicious load me therefore with reproach.

Chr. *I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing; we ſhould think it doth.*

By-ends. Well, if you will thus imagin, I cannot help it. *You ſhall find me a fair Company-keeper; if you will ſtill admit me your Aſſociate.

*He deſires to keep Company with Chriſtian.

Chr. *If you will go with us, you muſt go againſt Wind and Tide, the which, I perceive, is againſt your opinion: You muſt alſo own Religion in his Rags, as well as when in his Silver Slippers, and ſtand by him too, when bound in Irons, as well as when he walketh the Streets with applauſe.*

By-ends. You muſt not impoſe, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. *Not a ſtep further, unleſs you will do, in what I propound, as we.*

Then ſaid *By-ends*, I ſhall never deſert my old principles, ſince they are harmleſs and profitable. †If I may not go with you, I muſt do as I did before you overtook me; even go by my ſelf, until ſome overtake me that will be glad of my company.

†By-ends and Chriſtians parts.

Now I ſaw in my Dream, that *Chriſtian* and *Hopeful* forſook him, and kept their diſtance before him, but one of them looking back, ſaw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low *Congee*, and they alſo

* *He has new Companions.*

alſo gave him a Complement. * The mens names were Mr. *Hold-the-World*, Mr. *Money-love*, and Mr. *Save-all*: Men that Mr. *By-ends* had formerly been acquainted with; for in their Minority they were School-fellows, and were taught by one Mr. *Gripe-man* a School-maſter in *Love-gain*, which is a Market-Town in the County of *Coveting* in the North. This School-maſter taught them the art of getting either by violence, cozenage, flattery, lying, or by putting on a guiſe of Religion, and theſe four Gentlemen had attained much of the Art of their Maſter, ſo that they could each of them have kept ſuch a School themſelves.

Well, when they had as I ſaid, thus ſaluted each other, Mr. *Money-love* ſaid to Mr. *By-ends*, who are they upon the Road before us? for *Chriſtian* and *Hopeful* were yet within their view.

By-ends. * They are a couple of far Countrymen, that after their mode are going on Pilgrimage.

† By-ends *Character of the* Pilgrims.

Money-love. Alas, why did they not ſtay, that we might have had their good Company, for they, and we, and you Sir, I hope are all going on a Pilgrimage.

By-ends. We are ſo indeed, but the Men before us are ſo rigid, and love ſo much the opinions of others; that let a Man be never ſo godly, yet if he jumps not with them in all things; they, thruſt him quite out of their Company:

Mr. *Save-all.* That's bad, but we Read of ſome, *that are Righteous overmuch*, and ſuch mens rigidneſs prevails with them to judge and condemn all but themſelves; but

but I pray what, and how many were the things wherein you differed?

By-ends. Why they after their head-strong manner, conclude that it is their duty to rush on their Journey *all* Weathers, and I am for waiting for *Wind* and *Tyde*. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my Life and Estate. They are for holding their *notions*, though all other men be against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in Rags and contempt, but I am for him when he walks in his Golden-Slippers in the Sunshine, and with applause.

Mr. *Hold-the-World.* Ay, and hold you there still, good Mr. *By-ends*; for my part, I can count him but a Fool, that having the liberty to keep what he has, shall be so unwise to lose it. Let us be wise as *Serpents*, its best to make Hay when the Sun shines; you see how the *Bee* lieth still in Winter, and bestirs her only when she can have profit with pleasure. God sends sometimes Rain, and sometimes Sun-shine; if they be such Fools to go through the first, yet let us be content to take fair Weather along with us. For my part, I like that Religion best that will stand with the security of God's good Blessings unto us; for who can imagin, that is ruled by his reason, since God has bestowed upon us the good things of this Life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, that a good Man *shall lay up Gold as Dust*. But he must

must not be such as the men before us, if they be as you have Described them.

Mr. *Save-all.* I think that we are all agreed in this matter, and therefore there needs no more Words about it.

Mr. *Money-love.* No, there needs no more Words about this matter indeed, for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own Liberty, nor seeks his own Safety.

Mr. *By-ends.* My Brethren, we are, as you see, going all on Pilgrimage, and for our better Diversion from things that are bad, give me leave to Propound unto you this Question.

Suppose a Man, a Minister, or a Tradesman, &c. should have an Advantage lye before him to get the good Blessings of this Life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary Zealous in some Points of Religion, that he meddled not with before, may he not use this Means to attain his End, and yet be a right Honest Man?

Mr. *Money-love.* I see the bottom of your Question, and with these Gentlemens good leave, I will endeavour to shape you an Answer. And first to speak to your Question, as it concerns a Minister himself. *Suppose a Minister, a Worthy Man, possessed but of a very small Benefice, and has in his Eye a greater, more fat and plumb by far; he has also now an Opportunity of getting of it; yet so as by being more Studious, by Preaching more Frequently, and Zealously, and because the Temper of the People requires it, by altering of some*

of

of his Principles, for my part, I ſee no reaſon but a Man may do this (provided he has a Call) Ay, and more a great deal beſides, and yet be an Honeſt Man. For why,

1. His deſire of a greater Benefice is lawful (this cannot be contradicted) ſince 'tis ſet before him by Providence; ſo then he may get it if he can, *making no Queſtion for Conſcience-ſake.*

2. Beſides his Deſire after that Benefice, makes him more Studious, a more zealous Preacher, *&c.* and ſo makes him a better Man. Yea, makes him better improve his Parts, which is according to the mind of God

3. Now, as for his Complying with the Temper of his People, by deſerting to ſerve them ſome of his Principles. This argueth, 1. That he is of a ſelf-denying Temper. 2. Of a ſweet and winning Deportment. 3. And ſo more fit for the Miniſterial Function.

4. I conclude then, that a Miniſter that changes a *Small* for a *Great*, ſhould not for ſo doing be judged as covetous, but rather ſince he is improved in his parts, and induſtry, thereby be counted as one that purſues his Call, and the opportunity put into his Hand to do good.

And now to the ſecond part of the queſtion, which concerns the *Tradeſmen* you mentioned: Suppoſe ſuch an one to have but a poor Imploy in the World, but by becoming Religious, he may mend his Market, perhaps get a rich Wife, or more and far better Cuſtomers to his Shop. For my part, I ſee no Reaſon, but that this may be lawfully done. For why,

1. To become Religious is a Vertue, by what means ſoever a Man becomes ſo. 2. Nor

2. Nor is it unlawful to get a rich Wife, or more Custom to my Shop.

3. Besides the man that gets these by becoming Religious, gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good Gain, and all these by becoming Religious, which is good: Therefore to become Religious to get all these, is a good and profitable design.

This answer, thus made by this Mr. *Money-love*, to Mr. *By-end*'s question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsome and advantageous: And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* were yet within call, they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still, till they came up to them, but they concluded as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-World*, should propound the question to them, because as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-World* propounded the question to *Christian* and his Fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, even a Babe in Religion may answer Ten Thousand such questions,

queſtions. For if it be unlawful to follow Chriſt for Loaves, as itis *John.* 6. how much more is it abominable to make of him and Religion a ſtalking Horſe to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils and Witches of this opinion.

1. *Heathens*; for when *Hamar* and *Sechem* had a mind to the Daughter and Cattle of *Jacob*, and ſaw that there was no ways for them to come at them; but by becoming Circumciſed, they ſay to their companions, *If every Male of us be Circumciſed, as they are Circumciſed, ſhall not their Cattle and their Subſtance, and every Beaſt of theirs be ours?* Their Daughters and their Cattle were that which they ſought to obtain, and their Religion the ſtalking Horſe they made uſe of to come at them. Read the whole ſtory, *Gen.* 34. 20, 21, 22, 23.

2. The Hypocritical Phariſees were alſo of this Religion, long Prayers were their pretence, but to get Widows Houſes were their intent, and greater damnation was from God their Judgment *Luke.* 20. 46, 47.

3. *Judas* the Devil was alſo of this Religion, he was Religious for the Bag, that he might be poſſeſſed of what was therein; but he was loſt, caſt away, and the very Son of Perdition.

4. *Simon* the Witch was of this Religion too, for he would have had the Holy Ghoſt that he might have got Money therewith, and his Sentance from *Peter*'s Mouth was according, *Acts* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that Man, that takes up Religion for the

the World, will throw away Religion for the World; for ſo ſurely as *Judas* deſigned the World in becoming Religious, ſo ſurely did he alſo ſell Religion and his Maſter for the ſame. To anſwer the queſtion therefore affirmatively, as I perceive you have done, and to accept of as Authentick, ſuch anſwer, is both Heatheniſh, Hipocritical and Deviliſh, and your Reward will be according to your Works. Then they ſtood ſtaring one upon another, but had not wherewith to anſwer *Chriſtian*. *Hopeful* alſo approved of the Soundneſs of *Chriſtian*'s Anſwer, ſo there was a great Silence among them. Mr. *By-ends* and his Company alſo ſtaggered and kept behind, that *Chriſtian* and *Hopeful* might outgo them. Then ſaid Chriſtian to his Fellow, If theſe men cannot ſtand before the Sentence of Men, what will they do with the Sentence of God? And if they are mute when dealt with by Veſſels of Clay, what will they do when they ſhall be rebuked by the Flames of a devouring Fire?

Then * *Chriſtian* and *Hopeful* out-went them again, and went till they came at a delicate Plain call'd *Eaſe*, where they went with much content; but that Plain was but narrow, ſo they were quickly got over it. Now at the further ſide of that Plain was a little † *Hill* called *Lucre*, and in that *Hill* a *Silver Mine*, which ſome of them that had formerly gone that way, becauſe of the rarity of it, had turned aſide to ſee; but going too near the Brim of the Pit, the ground being deceitful under them, broke, and they were Slain; ſome alſo had been Maimed there, and could not to their dying Day be their own men again. Then

* *The eaſe that Pilgrims have is but little in this Life.*

† Lucre-*Hill a dangerous Hill.*

Then I saw in my Dream, that a little off the Road, overagainst the *Silver Mine* stood * *Demas* (Gentleman like to call Passengers to come and see, who said to *Christian* and his Fellow. † Ho, turn aside hither, and I will shew you a thing.

* Demas *at the Hill* Lucre.

† *He calls to* Christian *and* Hopeful *to come to him.*

Chr. *What thing so deserving, as to turn us out of the way to see it.*

Dem. Here is a *Silver Mine*, and some digging in it for Treasure, if you will come, with a little pains, you may richly provide for your selves.

Hope. ‖ Then said *Hopeful*, *let us go see.*

‖ Hopeful *tempted to go, but* Christian *holds him back.*

Chr. Not I, said *Christian*, I have heard of this place before now, and how many there have been slain; and besides, that Treasure is a snare to those that seek it; for it hindreth them in their Pilgrimage.

Then *Christian* called to *Demas*, saying, *Is not the Place dangerous? Hath it not hindred many in their Pilgrimage?*

Hos. 4. 14.

Dem. Not very dangerous, except to those that are careless; but withal he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hope. *I will warrant you, when* By-ends *comes up, if he hath the same invitation as we, he will turn in thither to see.*

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Dem. Then *Demas* called again, saying, but will you not come over and see?

* Christian *roundeth up* Demas.

Chr. Then * *Christian* roundly answered, saying, *Demas*, thou art an Enemy to the right ways of the Lord of this way, and hast

2 Tim. 4. 10.

haſt been already condemned for thine own turning aſide, by one of his Majeſties Judges: and why ſeekeſt thou to bring us into the like condemnation? Beſides, If we at all turn aſide, our Lord the King will certainly hear thereof, and will there put us to ſhame, where we ſhould ſtand with boldneſs before him.

Demas cried again, that he alſo was one of their Fraternity; and that if they would tarry a little, he alſo himſelf would walk with them.

Chr. Then ſaid *Chriſtian*; what is thy Name? Is it not the ſame by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *Abraham*.

2 King. 5. 20. Matth. 26. 14. 15. ch. 27. 1, 2, 3, 5, 6.

Chr. I know you, *Gehazi* was your great Grandfather, and *Judas* your Father, and you have trod their ſteps; it is but a deviliſh prank that thou uſeſt: Thy Father was hanged for a Traytor, and thou deſerveſt no better reward. Aſſure thy ſelf that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* and his Companions were come again within ſight, and they at the *firſt beck went over to *Demas*. Now whether they fell into the Pit, by looking over the brink thereof, or whether they went down to dig, or whether they were ſmothered in the bottom by the damps that commonly ariſe, of theſe things, I am not certain, but this I obſerved, that they never were ſeen again in the way.

* By-ends goes over to Demas.

Then ſang *Chriſtian*.

By-ends *and Silver* Demas *both agree,*
One calls, the other runs, that he may be

A

A ſharer in his Lucre, ſo theſe do
Take up in this World, and no further go.

Now I ſaw that juſt on the other ſide of this Plain, the Pilgrims came to a place where ſtood an old *Monument*, hard by the High-way ſide, at the ſight of which they were both concerned, becauſe of the ſtrangeneſs of the form thereof, for it ſeemed to them as if it had been a *Woman* transformed into the ſhape of a Pillar; here therefore they ſtood looking, and looking upon it, but could not for a time tell what they ſhould make thereof; at laſt *Hopeful* eſpied written upon the head thereof, a writing in an unuſual hand; but he being no Scholar, called to *Chriſtian* (for he was learned) to ſee if he could pick out the meaning; ſo he came and after a little laying of Letters together, he found the ſame to be this, *Remember* Lot's *Wife*. So he read it to his fellow; after which they both concluded that that was the * Pillar of Salt into which *Lot*'s Wife was turned for looking back with a *covetous Heart*, when ſhe was going from *Sodom* for ſafety. Which ſudden and amazing ſight gave them occaſion of this diſcourſe.

They ſee a ſtrange Monument.

* Gen. 19. 36.

Chr. Ah, my Brother, this is a ſeaſonable ſight, it came opportunely to us after the Invitation which *Demas* gave us to come over to view the Hill *Lucre*, and had we gone over as he deſired us, and as thou waſt inclined to do (my Brother) we had, for ought I know, been made, like this *Woman*, a ſpectacle for thoſe that ſhall come after, to behold.

Hope. I am ſorry that I was ſo fooliſh, and am made to wonder that I am not now as *Lot*'s Wife: For wherein was the diffe-

rence 'twixt her ſin and mine? ſhe only looked back, and I had a deſire to go ſee: let Grace be adored, and let me be aſhamed, that ever ſuch a thing ſhould be in mine heart.

Chr. Let us take notice of what we ſee here for our help, for time to come: This Woman eſcaped one Judgment; for ſhe fell not by the deſtruction of *Sodom*, yet ſhe was deſtroyed by another; as we ſee, ſhe is turned into a Pillar of Salt.

Hope. True, and ſhe may be to us both *Caution* and *Example*; *Caution*, that we ſhould ſhun her Sin, or a ſign of what Judgment will overtake ſuch as ſhall not be prevented by ſuch caution: So *Korah*, *Dathan*, and *Abiram*, with the two hundred and fifty men that periſhed in in their ſin, did alſo become * a Sign or Example to beware, but above all, I muſe at one thing, to wit how *Demas* and his fellows can ſtand ſo confidently yonder, to look for that treaſure, which this Woman, but for looking behind her, after (for we read not that ſhe ſtept one foot out of the way) was turned into a Pillar of Salt ſpecially ſince the Judgment which overtook her, did make her an Example, within ſight of where they are: For they cannot chuſe but ſee her, did they but lift up their Eyes.

*Num. 26. 9, 10.

Chr. It is a thing to be wondred at, and it argueth that their Hearts are grown deſperate in that caſe, and I cannot tell who to compare them to ſo fitly, as to them that pick Pockets in the preſence of the Judge, or that will cut Purſes under the Gallows. It is ſaid of the men of *Sodom that they were ſinners*,

ſinners * *exceedingly*, becauſe they were ſinners *before the Lord*, that is in his eye-ſight, and notwithſtanding the kindneſſes that he had ſhewed them, for the Land of *Sodom*, was now like the * Garden of *Eden heretofore*. This therefore provoked him the more to jealouſie, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is moſt rationally to be concluded, that ſuch, even ſuch as theſe are, [illegible] that ſhall ſin in the ſight, yea, and that too in deſpight of ſuch examples, that are ſet continually before them to caution them to the contrary, muſt be partakers of the ſevereſt Judgments.

* Gen 13 13

* Ver. 10.

Hope. Doubtleſs thou haſt ſaid the truth, but what a mercy is it, that neither thou, but eſpecially I am not made my ſelf this example. This miniſtreth occaſion to us to thank God, to fear before him, and always to remember *Lot*'s Wife.

I ſaw then that they went on their way to a pleaſant River; which *David the King* called the *River of God*; but *John, the River of the water of Life*. Now their way lay juſt upon the Bank of the River: Here therefore *Chriſtian* and his Companion walked with great delight; they drank alſo of the water of the River, which was pleaſant and enlivening to their weary Spirits: Beſides, on the Banks of this River, on either ſide, were *green Trees* for all manner of Fruit; and the Leaves they eat to prevent Surfeits, and other diſeaſes that are incident to thoſe that heat their Blood, by Travels. On either ſide of the River was

A River Pſ. 65. 9. Rev. 22. Ezek. 47.

Trees by the River. The Fruit and the Leaves of the Trees.

A Meadow in which they lie to sleep. Psal. 22. Isa. 14.13

was also a Meadow curiously beautified with Lillies; and it was green all the year long: In this Meadow they lay down and slept; for here they might *lye down safely.* When they awoke, they gathered again of the Fruits of the Trees, and drank again of the water of the River; and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Behold ye how those Crystal Streams do glide
(To comfort Pilgrims) by the High-way side.
The Meadows green, besides the fragrant smell
Yield dainties for them; and he that can tell
What pleasant Fruit, yea, Leaves these Trees do yield,
Will soon sell all that he may buy this Field.

So when they were disposed to go on (for they were not as yet at their Journeys end) they eat and drank and departed.

Now I beheld in my dream that they had not Journeyed far, but the River and the way (for a time) parted, at which they were not a little sorry, yet they durst not go out of the way: Now the way from the River was rough, and their Feet tender by reason of their Travels: *So the Souls of the Pilgrims were much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By path Meadow*. Then said *Christian* to his fellow, if this *Meadow* lieth along by our way side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the Fence. 'Tis accord-

Numb. 21. 4.

By path Meadow. One Temptation does make way for another.

ing

ing to my wish, said *Christian*, here is the easiest going; come, good *Hopeful*, and let us go over.

Hope. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? so *Hopeful* being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easie for their feet; and withal they looking before them, espied a Man walking as they did (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led? He said to the Cœlestial Gate. * Look, said *Christian*, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold the Night came on, and it grew very dark; so that they that went behind, lost the sight of him that went before.

Strong christians may lead weak ones out of the way.

** See what it is too suddenly to fall in with Strangers.*

He therefore that went before (*Vain-confidence* by Name) not seeing the way before him, fell into a deep Pit which was on purpose there made by the Prince of those Grounds to catch *Vain-glorious* Fools withal, and was dashed in pieces with his fall.

Isa. 9. 16. *A Pit to catch the Vain-glorious in.*

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer only they heard a groaning. Then said *Hopeful* where are we now? Then was his fellow silent as mistrusting that he had led him out of the way, and now it began to rain, thunder and lighten in a very dreadful manner, and the Water rose amain.

Reasoning between Christian and Hopeful.

Then *Hopeful* groaned in himself, saying? *O that I had kept on my way!*

Chr. Who could have thought that this Path should have led us out of the way?

Hope, *I was afraid on't at the very first, & therefore gave you this gentle caution. I would have spoke plainer, but you are older than I.*

Christians *Repentance for leading o f his Brother out of the way.*

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my brother forgive me. I did not do it of an evil intent.

Hope. *Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother: But we must not stand thus, let's try to go back again.

Hope. *But good Brother let me go before*

Chr. No, if you please let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hop. *No said* Hopeful, *you shall not go first, for your mind bring troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine Heart be towards the High-way, even the way that thou wentest, turn again.*

Jer. 31. 1.

They are in danger of drowning, as they go back.

But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back: but it was so dark, and the flood was so high, that in their going back they had like to

have

have been drowned Nine or Ten times.

Neither could they with all the skill they had get again to the Stile that night. Wherefore at last lighting under a little shelter, they sat down there till the day break: But being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called, *Doubting-Castle*, the owner whereof, was *Giant despair*, and it was in his grounds they were now sleeping; wherefore he getting up in the Morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice, he bid them awake, and asked them whence they were? And what they did in his grounds? They told him they were Pilgrims, and that they had lost their way. Then said the *Giant*, you have this night trespassed on me, by trampling in and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, in a very dark Dungeon, nasty and stinking to the Spirits of these two men: Here then they lay from *Wednsday* Morning till *Saturdey* night without one bit of bread or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised Council that they were brought into this distress.

They sleep in the grounds of Giant Despair.

He finds them in his ground and carries them to Doubtings Castle.

The grievousness of their Imprisonment

Psl. 88. 16

The Pilgrims now, to gratify the Flesh,
Will seek its ease, but oh how they afresh
Do thereby plunge themselves new Griefs into,
Who seeks to please the Flesh themselves undo.

Now

Now *Gyant Despair* had a Wife and her name was *Diffidence*: So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his Grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound? and he told her. Then she counselled him that when he arose in the Morning, he should beat them without mercy: So when he arose, he getteth a grievous Crab-Tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to rating of them as if they were Dogs: Although they gave him never a word of distaste: Then he falls upon them and beats them fearfully in such sort, that they were not able to help themselves, or to turn them upon the floor. This done he withdraws and leaves them, there to condole their misery, and to mourn under their distress: So all that day, they spent their time in nothing but sighs and bitter lamentations. The next Night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: So when Morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before; he told them, that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves; either

On Thursday Gyant Despair beats his Prisoners.

On Friday Gyant Despair counsels them to kill themselves. either with Knife, Halter or Poyson: For why, said he, should you chuse life, seeing it is attended with so much bitterness: But they desired him to let them go, with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his * fits (for he sometimes in Sun-shiny weather fell into fits) and lost (for a time) the use of his hand: Wherefore he withdrew and left them (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no; and thus they began to discourse.

**The Giant sometimes has Fits.*

Chr. Brother, said *Christian*; * what shall we do? The life that we now live is miserable: For my part, I know not whether its best, to live thus, or dye out of hand. * *My Soul chooseth strangling rather than Life*, and the Grave is more easier for me than this Dungeon: Shall we be ruled by the *Gyant*?

* Job. 7. 15.

Hopeful comforts himself.

Hope. *Indeed our present condition is dreadful, and Death would be far more welcome to me than* thus *for ever to abide: But yet let us consider, the Lord of the Country to which we are going, hath said, Thou shalt do no Murther, no not to another Man's Person; much more then are we forbidden to take his counsel to kill our selves. Besides, he that kills another can but commit Murder upon his Body; but for one to kill himself, is to kill Body and Soul at once. And moreover, my Brother, thou talkest of ease in the Grave, but hast thou forgotten the Hell whither for certain the Murderers go? For no Murderer hath Eternal Life,* &c.

&c. *And let us consider again, that all the Law is now in the hand of* Giant Despair; *others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows, but that God that made the World, may cause that* Giant Despair *may dye; or that, at some time or other, he may forget to Lock us in; or, but he may in a short time have another of his Fits before us, and may lose the use of his Limbs; and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a Man, and to try my utmost to get from under his hand. I was a Fool that I did not try to do it before. but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release: But let us not be our own Murderers. With these Words,* Hopeful, *at present, did moderate the mind of his Brother; so they continued together, (in the dark) that day, in their sad and doleful condition.*

Well, towards Evening, the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive; and truly, alive was all: For now, what for want of Bread and Water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them, That seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again they renewed

newed their discourse about the *Gyants* counsel; and whether yet they had best take it or no. * Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

* Christian *still dejected.*

* Hopeful *comforts him again by calling former things to remembrance.*

Hope. * *My Brother*, said he, *remembrest thou not how valiant thou hast been heretofore?* Apollyon *could not crush thee, nor could all that thou didst hear or see, or feel in the Valley of the shadow of Death; what hardship, terror and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the Dungeon with thee, a far weaker Man by Nature, than thou art? Also this* Gyant *has wounded me as well as thee; and hath also cut off the Bread and Water from my Mouth; and with that I mourn without the light: But let's exercise a little more patience. Remember how thou plaidst the Man at* Vanity-Fair, *and wast neither afraid of the Chain or Cage; nor yet of bloody Death: Wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.*

Now Night being come again, and the *Gyant* and his Wife being in Bed, she asked him concerning the Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship, than to make away themselves. Then said she, take them into the Castle-yard to Morrow, and shew them the *Bones* and *Sculls* of those that thou hast already dispatched and make them believe e're a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them.

So

So when the Morning was come the *Gyant* goes to them again; and takes them into the Caſtle-yard, and ſhews them as his Wife had bidden him. * Theſe, ſaid he, were Pilgrims, as you are, once, and they treſpaſſed in my grounds, as you have done, and when I thought fit I tore them in pieces; and ſo within ten days I will do you. Get you down into your Den again: And with that he beat them all the way thither. They lay therefore all day on *Saturday* in a lamentable caſe, as before. Now when night was come, and when Mrs. *Diffidence* and her Husband, the *Gyant*, were got to Bed, they began to renew their diſcourſe of their Priſoners; and withal the old *Gyant* wondred that he could neither by his blows nor counſel, bring them to an end. And with that his Wife replied, I fear, ſaid ſhe, that they live in hopes that ſome will come to relieve them, or that they have Pick-locks about them, by the means of which they hope to eſcape. And ſay'ſt thou ſo, my dear, ſaid the *Gyant*, I will therefore ſearch them in the Morning.

* *On Saturday the Gyant threatned that ſhortly he would pull them in pieces.*

Well, on *Saturday* about Midnight they began to pray and continued in prayer till almoſt break of day.

Now, a little before it was day, good *Chriſtian*, as one half amazed, brake out in this paſſionate ſpeech, *What a fool (quoth he) am I, thus to lye in a ſtinking Dungeon, when I may as well walk at liberty? I have a Key in my Boſom, called Promiſe, that will (I am perſwaded) open any Lock in* Doubting-Caſtle. Then ſaid *Hopeful*, that's good News; good Brother pluck it out of thy Boſom and try.

* *A Key in Chriſtians Boſom called* Promiſe, *opens any Lock in* Doubting Caſtle.

Then

Then *Christian* pulled it out of his Bosom and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door, that leads into the Castle-yard, and with his Key opened that door also. After he went to the Iron-gate, for that must be opened too, but that Lock went damnable hard, yet the Key did open it: Then they thrust open the Gate, to make their escape with speed; but that Gate as it opened made such a cracking that it awaked *Giant-Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his Fits took him again, so that he could, by no means go after them. Then they went on, and came to the King's High-way; and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that shall come after, from falling into the hands of *Giant Despair*. So they consented to erect there a * Pillar and to engrave upon the side thereof this Sentence; *Over this Stile is the way to* Doubting-Castle, *which is kept by* Giant-Despair, *who despiseth the King of the Cœlestial Country, and seeks to destroy the holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

* *A Pillar erected by* Christian *and his fellow.*

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground,

And

And let them that come after have a care
Lest they for trespassing, his Prisoners are.
Whose Castle's Doubting, *and whose Name's*
Despair.

They went then till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up the Mountains to behold the Gardens and Orchards, the Vineyards and Fountains of Water; where also they drank and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains *Shepherds* feeding their Flocks, and they stood by the High-way side. The Pilgrims therefore went to them, and leaning upon their Staves (as is common with weary Pilgrims, when they stand to talk with any by the way) they asked, * *Whose Delectable Mountains are these, and whose sheep that feed upon them.*

The Delectable Mountains.

They are refreshed in the Mountains.

* *Talks with the Shepherds.*

Shep. These Mountains are *Immanuel's Land*, and they are within sight of this City; and the Sheep also are his; and he laid down his Life for them.

Chr. *Is this the way to the Celestial City?*

Shep. You are just in the way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that shall get thither indeed.

Chr. *Is the way dangerous?*

Shep. Safe for those for whom it is to be safe, *but transgressors shall fall therein.*

Chr. *Is there in this place any Relief for Pilgrims, that are weary and faint in the way?*

Hos. 14. 9.

Shep. The Lord of these Mountains hath given us a charge *not to be forgetful to entertain strangers*; Therefore the good of the place is before you.

Heb. 13. 1, 2.

Mountains delectable they now aſcend,
Where Shepherds be, which to them do commend,
Alluring things, and things that cautions are,
Pilgrims are ſteddy kept by Faith and Fear.

I alſo

I alſo ſaw in my Dream, that when the *Shepherds* perceived that they were way-faring Men, they alſo put queſtions to them (to which they made anſwer as in other places) as whence came you? And how got you into the way? And by what means have you ſo perſevered therein? For but few of them that begin to come hither, do ſhew their Faces on theſe Mountains. But when the Shepherds heard their anſwers, being pleaſed therewith, they looked very lovingly upon them, and ſaid, * *Welcome to the Delectable Mountains.*

* *The Shepherds Welcome them.*

The Shepherds, I ſay, whoſe names were *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at preſent. They ſaid moreover, We would that you ſhould ſtay here a while, to be acquainted with us, and yet more to ſolace your ſelves with the good of theſe Delectable Mountains. They then told them, that they were content to ſtay; ſo they went to their reſt that Night, becauſe it was very late.

The Names of the Shepherds.

Then I ſaw in my dream, that in the morning, the Shepherds called up *Chriſtian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while having a pleaſant proſpect on every ſide. Then ſaid the Shepherds one to another, ſhall we ſhew theſe Pilgrims ſome * wonders? ſo when they had concluded to do it, they had them firſt to the top of an Hill called *Error*, which was very ſteep on the fartheſt ſide, and bid them look down to the bottom. So *Chriſtian* and *Hopeful* looked

* *They are ſure wonders.*

The Mountains of Error.

looked down, and ſaw at the bottom ſeveral Men, daſhed all to pieces by a fall that they had from the top. Then ſaid *Chriſtian*, what meaneth this? The Shepherds anſwered, have you not heard of them that were made to err, by hearkening to * *Hymeneus* and *Philetus*, as concerning the Faith of the Reſurrection of the Body? They anſwered yea. Then ſaid the Shepherds, thoſe that you ſee lye daſhed in pieces at the bottom of this Mountain *are they*, and they have continued to this day unburied, (as you ſee) for example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

* 1 Tim. 2. 17, 18.

Then I ſaw that they had them to the top of another Mountain, and the name of that is * *Caution*, and bid them look afar off: Which when they did, they perceived, as they thought, ſeveral Men walking up and down among the Tombs that were there. And they perceived that the Men were blind, becauſe they ſtumbled ſometimes upon the Tombs, and becauſe they could not get out from among them. Then ſaid *Chriſtian what means this?*

* *Mount* Caution.

The Shepherds then anſwered, did you not ſee a little below theſe Mountains, a *Stile* that leads into a Meadow, on the left hand of this way? They anſwered, Yes. Then ſaid the Shepherds, from that Stile there goes a Path that leads directly to *Doubting-Caſtle*, which is kept by *Giant-Deſpair*, and theſe Men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that ſame *Stile*. And becauſe the right way

was

was rough in that place, they choſe to go out of it into that Meadow, and there were taken by *Giant-Deſpair*, and caſt into *Doubting-Caſtle*: Where, after they had a while been kept in the Dungeon, he at laſt did put out their Eyes, and led them among thoſe Tombs, where he has left them to wander to this very day: That the ſaying of the Wife Man might be fulfilled, *He that wandereth out of the way of Underſtanding, ſhall remain in the Congregation the Dead.* Then *Chriſtian* and *Hopeful* looked upon one another, with tears guſhing out; but yet ſaid nothing to the Shepherds. Prov. 21. 26.

Then I ſaw in my Dream, that the Shepherds had them to another place in a Bottom, where was a door in the ſide of an hill. and they opened the door, and bid them look in: They looked in therefore, and ſaw that within it was very dark and ſmoaky; they alſo thought, that they heard there a rumbling noiſe, as of Fire, and a cry of ſome tormented, and that they ſmelt the ſcent of Brimſtone. Then ſaid *Chriſtian*, *what means this?* The Shepherds told them, this is a By-way to Hell, a way that Hypocrites go in at; namely ſuch as ſell their Birth-right with *Eſau*; ſuch as ſell their Maſter with *Judas*; ſuch as Blaſpheme the Goſpel with *Alexander*, and that lye and diſſemble with *Ananias* and *Saphira* his Wife. *A By-way to Hell.*

Hope. Then ſaid *Hopeful* to the Shepherds, *I perceive that theſe had on them, even every one, a ſhew of Pilgrimage, as we have now, had they not?*

Shep. Yea, and held it a long time too.

Hope. *How far might they go on in Pilgrimage in their days; ſince they notwithſtanding were thus miſerably caſt away?*

Shep.

Shep. Some further, and ſome not ſo far as theſe Mountains.

Then ſaid the Pilgrims one to another, *we had need to cry to the Strong for ſtrength.*

Shep. Ay, and you will have need to uſe it when you have it too.

By this time the Pilgrims had a deſire to go forwards, and the Shepherds a deſire they ſhould: So they walked together towards the end of the Mountains. Then ſaid the Shepherds one to another, *Let us here ſhew the Pilgrims the Gates of the cæleſtial City, if they have skill to look through our* * *Proſpective-Glaſs.* The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill, called * *Clear*, and gave them the Glaſs to look.

* *The Shepherds Proſpective-Glaſs.*

* *The Hill* Clear.

Then they eſſayed to look, but the remembrance of that laſt thing that the Shepherds had ſhewed them, made their Hands ſhake; by means of which impediment they could not look ſteddily through the Glaſs, yet thought they ſaw ſomething like the Gate, and alſo ſome of the Glory of the place. Then they went away and ſang this Song.

The Fruits of ſervile fear.

Thus by the Shepherds Secrets are reveal'd,
Which from all other Men are kept conceal'd:
Come to the Shepherds then, if you would ſee
Things deep, things hid, and that myſterious be.

When they were about to depart one of the *Shepherds* gave them a *Note of the way.* Another of them *bid them* * *beware of the Flatterer.* The third *bid them take heed that they ſleep not upon the Inchanted Ground.* And the fourth *bid them God ſpeed.* So I awoke from my Dream.

* *A two-fold Caution.*

And

And I ſlept, and dreamed again, and ſaw the ſame two Pilgrims going down the Mountains, along the High-way, towards the City. Now a little below theſe Mountains, on the left Hand, lieth the Country of *Conceit*, from which Country there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance*. So *Chriſtian* asked him, *from what Parts he came, and whither he was going?*

The Country of Conceit *out of which came* Ignorance.

Igno. Sir, I was born in the Country that lieth off there, a little on the left Hand; and am going to the Cœleſtial City.

Chriſtian *and* Ignorance *have ſome talk.*

Chr. *But how do you think to get in at the Gate, for you may find ſome difficulty there?*

Igno. As other good People doth, ſaith he.

Chr. *But what have you to ſhew at that Gate, that may cauſe that Gate ſhould be opened to you?*

Igno. I know my Lord's Will, and have been a good Liver; I pay every man his own; I pray, faſt, pay Tithes, and give Alms, and have left my Country for whither I am going.

The ground of Ignorance's *hope.*

Chr. *But thou cameſt not in at the Wicket-gate that is at the head of this way; Thou cameſt in hither through that ſame crooked Lane, and therefore I fear, however thou mayſt think of thy ſelf, when the reckoning day ſhall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, inſtead of getting admittance into the City.*

Igno. Gentlemen, ye be utter ſtrangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine, I hope all will be well. And as for the Gate that you talk of,

He ſaith to every one that he is a Fool.

of, all the World knows, that *that* is a great way off of our Country. I cannot think that any man in all our parts, doth ſo much as know the way to it; nor need they matter whether they do or no, ſince we have as you ſee, a fine pleaſant green Lane, that comes down from our Country, the next way into the way.

When *Chriſtian* ſaw that the Man was *Wiſe in his own Conceit*, he ſaid to Hopeful whiſperingly, *There is more Hopes of a Fool than of him.* And ſaid moreover, *When he that is a Fool, walketh by the way, his Wiſdom faileth him, and he ſaith to every one that he is Fool.*

Pro. 26. 22. Ecc. 10 3.

How to carry him to a Field.

What ſhall we talk farther with him, or out-go him at preſent, and ſo leave him to think of what he hath heard already; and then ſtop again for him afterwards, and ſee, if by degrees, we can do any Good by him? Then ſaid *Hopeful*,

Let Ignorance a little while now Muſe
On what is ſaid, and let him not refuſe
Good counſel to embrace, leſt he remain
Still Ignorant of what's the chiefeſt Gain.
God ſaith, that thoſe that no Underſtanding have,
Altho he made them,) them he will not ſave.

Hope. He further added, It is not Good I think, to ſay to him all at once; let us paſs him by, if you will, and Talk to him anon, even as he is able to bear it.

So they both went on, and *Ignorance* he came after. Now, when they had paſſed him a little way, they entred into a very dark Lane, where they met a man whom ſeven Devils had bound with ſeven ſtrong Cords, and were carrying him back to the

Mat. 12 45 5. 22.

Door

Doct that they ſaw on the ſide of the Hill. Now good *Chriſtian* began to Tremble, and ſo did *Hopeful* his Companion: Yet as the Devils led away the man, *Chriſtian* looked to ſee if he knew him, and he thought it might be one *Turn-away*, that dwelt in the Town of *Apoſtacy*. But he did not perfectly ſee his face, for he did hang his head like a Thief, that is found. But being gone paſt, *Hopeful* looked after him, and eſpy'd on his back a Paper, with this Inſcription, *Wanton Profeſſor and damnable Apoſtate*. Then ſaid *Chriſtian* to his Fellow, Now I call to remembrance that which was told me of a thing that hapned to a good man hereabout. The name of the Man was *Little-Faith*, but a good man, and he dwelt in the Town of *Sincere*. The thing was this, at the entring in at this Paſſage, there comes down from *Broad-way-Gate*, a Lane, called *Dead-man's-Lane*, ſo call'd becauſe of the Murders that are commonly done there: And this *Little-Faith* going on Pilgrimage, as we do now, chanced to ſit down there and ſlept. Now there happen'd at that time to come down the *Lane*, from *Broad-way-gate*, three ſturdy Rogues, and their Names were, *Faint-heart*, *Miſtruſt* and *Guilt*, three Brothers and they eſpying *Little-Faith*, where he was, came Galloping up with ſpeed. Now the good Man was juſt awaked from his ſleep and was getting up to go on his Journey. So they came up all to him, and with threatning Language bid him ſtand. At this *Little-Faith* look'd as white as a Clout, and had neither Power to fight or fly. Then ſaid *Faint-heart* deliver thy Purſe; but he making

The deſtruction of one Turn-away.

Chriſtian telleth his Companion a ſtory of Little-Faith.

Broad-way-gate.

Dead-man's Lane.

Little-Faith Robbed by Faint-heart. Miſtruſt and Guilt.

making no haſte to do it (for he was loth to loſe his Money) *Miſtruſt* ran up to him, and thruſting his Hand into his Pocket, pulled out thence a bag of Silver. Then he cry'd out Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, ſtruck *Little-Faith* on the Head, and with that blow fell'd him flat to the Ground, where he lay bleeding as one that would bleed to death. All this while the Thieves ſtood by. But at laſt, they hearing that ſome were upon the Road, and fearing leaſt it ſhould be one *Great-Grace*, that dwells in the City of *Good-confidence*, they betook themſelves to their heels and left this good Man to ſhift for himſelf, who getting up made ſhift to ſcramble on his way. This was the Story.

They got away his Silver and knock'd him down.

Hope. *But did they take from him all that ever he had?*

Chr. No: The place where his Jewels were, they never ranſack'd; ſo thoſe he kept ſtill. But, as I was told, the good man was much afflicted for his Loſs, for the Thieves got moſt of his Spending-money. That which they got not (as I ſaid) were Jewels; alſo he had a little odd Money left, but ſcarce enough to bring him to his Journeys end; nay (if I was not miſ-informed) he was forced to beg as he went, to keep himſelf alive (for his Jewels he might not ſell.) But beg, and do what he could, *he went* (as we ſay) *with many a hungry Belly*, the moſt part of the reſt of the way.

Little-Faith *loſt his beſt things.* 1 Pet. 4. 18.

Little-Faith *forced to beg to his Journeys end.*

Hope. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cœleſtial Gate?*

Chr.

Chr. 'Tis a wonder, but they got not that; though they miſs'd it not through any good cunning of his, for he being diſmayed with their coming upon him, had neither power nor skill to hide any thing, ſo 'twas more by good providence, than by his endeavour that they miſs'd of that good thing.

He kept not his beſt things by his own cunning, 2 Tim. 1. 14. 2 Pet. 1. 9.

Hope. *But it muſt needs be a Comfort to him, that they got not his Jewels from him?*

Chr. It might have been great comfort to him, had he uſed it as he ſhould: But they that told me the Story, ſaid, that he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in the taking away his Money: Indeed, he forgot it a great part of the reſt of his Journey; and beſides when at any time it came into his mind, and he began to be comforted therewith; then would freſh thoughts of his loſs come again upon him, and thoſe thoughts would ſwallow up all.

Hope. *Alas, poor Man! This could not but be a grief unto him?*

He is pitied by both.

Chr. Grief! Ay, Grief indeed! Would it not have been ſo to any of us, had we been uſed as he, to be robbed and wounded too, and that in a ſtrange place, as he was? 'Tis no wonder he did not dye with grief poor heart? I was told that he ſcattered almoſt all the reſt of the way, with nothing but doleful and bitter Complaints. Telling alſo to all that overtook him, or that he overtook in the way as he went, where he was robbed and how, who they were that did it, and what he loſt; how he was wounded, and that he hardly eſcaped with life.

Hope. *But 'tis a wonder that his neceſſity*

did not put him upon selling *or* pawning *some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Christian *snibbeth his fellow for unadvised speaking.*

Chr. Thou talkest like one upon whose head is the *Shell* to this very day: For what should he pawn them? Or to whom should he sell them? In all that Country, where he was robbed, his Jewels were not accounted of: Nor did he want that Relief, which could from thence be administred to him. Besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him, than the appearance and villany of ten thousand Thieves.

Heb. 12. 16.

Hope. *Why art thou so Tart, my Brother?* Esau *sold his Birth-right, and that for a Mess of Pottage, and that Birth-right was his greatest Jewel. And if he, why might not* Little-Faith *do so too?*

A discourse about Esau *and* Little-Faith.

Chr. Esau did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief Blessing as also that *Caitiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*; and also betwixt their Estates. *Esau*'s Birth-right was Typical, but *Little-Faith*'s Jewels were not so. *Esau*'s Belly was his God but *Little-Faith*'s Belly was not so. *Esau*'s want lay in his fleshly Appetite, *Little-Faith*'s did not so. Besides, *Esau* could see no further than to the fulfilling of his Lust; *for I am at the point to dye,* said he, *and what good will this Birth right do me?* But *Little-Faith*, tho' it was his lot to have but a *little Faith*, was, by his *little Faith*, kept from such Extravagancies,

Esau *was ruled by his lusts.* Gen. 25. 32.

cies, and made to *ſee* and *prize* his Jewels more, than to ſell them as *Eſau* did his Birthright. You read not any where that *Eſau* had *Faith*, no not ſo much as a little: Therefore no marvel, if where the fleſh only bears ſway (as it will in that man where no Faith is to reſiſt) if he ſells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with ſuch, as it is with the Aſs, *Who in her occaſion cannot be turned away.* When their minds are ſet upon their Luſt, they will have them whatever they coſt. But *Little-faith* was of another temper, his mind was on things Divine; his livelihood were upon things that were ſpiritual and above: Therefore to what end ſhould he that is of ſuch a temper ſell his Jewels (had there been any that would have bought them) to fill his mind with empty things? Will a Man give a penny to fill his Belly with Hay: Or can you perſuade the *Turtle-dove* to live upon Carrion like the *Crow?* Though *faithleſs* ones can for carnal Luſts, pawn or mortgage, or ſell what they have and themſelves outright to boot; yet they that have *Faith*, *Saving-Faith*, though but little of it, cannot do ſo. Here therefore, my Brother, is thy miſtake.

Eſau *never had Faith.*

Jer. 1. 24.

Little-Faith *could not live upon* Eſau's *Pottage.*

A Compariſon between the Turtle-Dove *and the* Crow.

Hope. *I acknowledge it; but yet your ſevere reflection had almoſt made me angry.*

Chr. Why, I did not compare thee to ſome of the Birds that are of the briſker ſort, who will run to and fro in untrodden Paths, with the ſhell upon their heads: But paſs by that, and conſider the matter under debate, and all ſhall be well betwixt thee and me.

Hope. *But* Chriſtian, *theſe three fellows, I am perſwaded in my heart, are but a company of Cowards, would they have run elſe, think you, as they did, at the noiſe of one that was coming on the Road? Why did not* Little-Faith *pluck up a greater heart? He might methinks have ſtood one bruſh with them, and have yielded when there had been no remedy?*

Hopeful waggers.

Chr. That they are Cowards, many have ſaid, but few have found it ſo in the time of Trial. As for a great Heart, *Little-faith* hath none; and I perceive by thee, my Brother, hadſt thou been the Man concerned, thou art but for a bruſh, and then to yield. And verily, ſince this is the height of thy Stomach, now they are at a diſtance from us, ſhould they appear to thee, as they did to him, they might put thee to ſecond thoughts.

No great heart for God where there is but little-faith We have more courage when out than when we are in.

But conſider again, they are but Journeymen Thieves, they ſerve under the King of the bottomleſs pit; who, if need be, will come to their aid himſelf, and his voice is *as the roaring of a Lyon.* I my ſelf have been engaged as this *Little-Faith* was, and I found it a terrible thing. Theſe three Villains ſet upon me, and I beginning like a *Chriſtian* to reſiſt, they gave out a call, and in came their Maſter: I would, as the ſaying is, have given my Life for a penny; but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet though I was ſo harneſſed, I found it hard work to quit my ſelf like a Man, no Man can tell what in that combat attends us, but he that hath been in the battle himſelf.

Pſal. 5. 8.

Chriſtian *tells his own experience in this caſe.*

Hope. *Well, but they ran you ſee, when they did but ſuppoſe that one* Great Grace *was in the way.*

Chr.

Chr. True, they have often fled, both they and their Master, when *Great-Grace* hath appeared, and no marvel, for he is the *King's Champion*: But I tro, you will put some difference between *Little-Faith* and the *King's Champion*? All the King's Subjects are not his Champions, nor can they, when tryed, do such feats of War as he. Is it meet to think that a little Child should handle *Goliah* as *David* did? Or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have great Faith, *some* have little, this man was one of the weak, and therefore went to the Walls. *The King's Champion.*

Hope. *I would I had been* Great-Grace *for his sake.*

Chr. If it had been he, he might have had his hands full, for I must tell you, that though *Great-Grace*, is excellent good at his Weapon, and has, and can, so long as he keeps them at Swords point, do well enough with them; yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but that they will throw up his heels. And when a Man is down, you know, what can he do?

Whoso looks well upon *Great-Grace*'s Face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the Combat) we *despaired even of Life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Heman* and *Hezekiah* too, though Champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding,

they had their Coats ſoundly bruſhed by them. *Peter* upon a time would go try what he could do; but though ſome do ſay of him that he is the Prince of the Apoſtles, they handled him ſo, that they made him at laſt afraid of a ſorry Girl.

Beſides their King is at their whiſtle, he is never out of hearing; and if at any time they be put to the worſt, he if poſſible comes in to help them: And of him it is ſaid, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he eſteemeth Iron as Straw, and Braſs as rotten Wood. The Arrow cannot make him fly; Sling-ſtones are turned with him into Stubble; Darts are counted as Stubble; he laugheth at the ſhaking of a Spear.* What can a Man do in this caſe? 'Tis true, if a Man could at every turn have *Job*'s Horſe, and had skill and courage to ride him, he might do notable things. *For his Neck is cloathed with Thunder; he will not be afraid at the Graſhopper; the Glory of his Noſtrils is terrible; he paweth in the Valley, rejoyceth in his Strength, and goeth out to meet the Armed Men. He mocketh at fear and is not affrighted, neither turneth back from the Sword. The Quiver rattleth againſt him, the glittering Spear and the Shield. He ſwallows the ground with fierceneſs and rage, neither believes that it is the ſound of the Trumpet. He ſays among the Trumpets, Ha, ha, and he ſmelleth the Battle afar off, the Thundering of the Captains, and the ſhoutings.*

Job. 41. 26 Leviathans *ſturdineſs.*

Job 39. 19 *The excellent Metal that is in* Job's *Horſe*

But for ſuch Footmen as thee and I are, let us never deſire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled,

nor

nor be tickled at the thoughts of our own Manhood; for ſuch commonly come by the worſt when tried. *Peter*, of whom I made mention before, he would ſwagger, ay he would: He would, as his vain mind prompted him to ſay, do better, and ſtand more for his Maſter than all Men: But who ſo foiled and run down by thoſe Villains as he?

When therefore we hear that ſuch Robberies are done on the King's High-way, two things become us to do; Firſt, to go out harneſſed and to be ſure to take a Shield with us: For it was for want of that, that he that laid ſo luſtily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath ſaid, *Above all take this Shield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.* Ephes. 6.

'Tis good alſo that we deſire of the King a Convoy, that he will go with us himſelf. This made *David* rejoyce, when in the Valley of the ſhadow of Death; and *Moſes* was rather for dying where he ſtood, than to go one ſtep without his God. O my Brother, if he will but go along with us, what need we be afraid of ten Thouſand that ſhall ſet themſelves againſt us; but without him, *the proud helpers fall under the ſlain.*

'Tis good to have a Convoy. Exod. 32. 15. Pſal. 3. 5, 6, 7, 8. Pſal. 27. 1, 2. Iſa. 10. 4.

I for my part have been in the fray before now, and though (through the goodneſs of him that is beſt) I am as you ſee alive: Yet I cannot boaſt of any Manhood, glad ſhall I be, if I meet with no more ſuch brunts: Though I fear we are not got beyond all danger. However, ſince the Lyon and the Bear hath not as yet devoured

me, I hope God will deliver us from the next uncircumciſed *Philiſtines*. Then Sang *Chriſtian*.

Poor Little-Faith ! *Haſt been among the Thieves, Waſt Robb'd ? Remember this who ſo believes, And get more Faith ; then ſhall you Victors be, Over ten thouſand, elſe ſcarce over three.*

Away and away.

So they went on, and *Ignorance* followed. They went then till they came at a place, where they ſaw a way put it ſelf into *their way*, and ſeemed withal to lie as ſtreight as the way which they ſhould go ; and here, they knew not which of the two to take, for both ſeemed ſtreight before them, therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold a Man of black fleſh, but covered with a very light Robe ; came to them, and asked them why they ſtood there ? They anſwered, they were going to the Cœleſtial City, but knew not which of theſe ways to take. Follow me, ſays the Man, it is hither that I am going. So they followed him in the way, that but now came into the Road, which by degrees turned and turned them ſo from the City, that they deſired to go to, that in little time their Faces were turned away from it ; yet they followed him. But by and by, before they were aware, he led them within the compaſs of a Net, in which they were both ſo intangled, that they knew not what to do ; and with that *the White Robe fell off the black Man's back :* Then they ſaw where they were. Wherefore there they lay crying ſome time, for they could not get themſelves out.

The Flatterer finds them.

Chriſtian *and his fellow deluded.*

They are taken in a Net.

Chr.

Chr. Then ſaid *Chriſtian* to his fellow, now do I ſee my ſelf in an Error. Did not the Shepherds bid us beware of the Flatterers? As is the ſaying of the Wiſeman, ſo we have found it this day: *A Man that Flattereth his Neighbour, ſpreadeth a Net for his Foot.* *They bewail their condition.* Prov. 29.

Hope. They alſo gave us a Note of Directions about the Way, for our more ſure finding thereof: But therein we have alſo forgotten to read, and have not kept our ſelves from the Paths of the Deſtroyer. Here *David* was wiſer than we; for, ſaith he, *Concerning the Works of Men, by the word of thy Lips, I have kept me from the Paths of the Deſtroyer.* Thus they lay bewailing themſelves in the Net. At laſt they eſpied a ſhining one coming towards them, with a Whip of ſmall cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there, they told him, that they were poor Pilgrims going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, ſaid they, follow him, for he was going thither too. Then ſaid he with the Whip, it is a *Flatterer*, a falſe Apoſtle, that hath transformed himſelf into an Angel of Light. So he rent the Net, and let the Men out. Then ſaid he to them follow me, that I may ſet you in your way again; ſo he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, ſaying, Where did you lye the laſt Night. They ſaid, with the Shepherds upon the delectable Mountains. He asked them then if they had not a Note of Direction. Psal. 17. 4. *A ſhining one comes with a Whip in his Hand.* Prov. 29. 5. Dan. 11. 32. 2 Cor. 11. 13, 14. *They are examined, and convicted of forgetfulneſs.*

ction for the way? They answered, Yes. But, did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them why? They said, They forgot. He asked moreover, if the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes: But we did not imagine, said they, *that this fine spoken Man had been he.*

Deceivers fine spoken. Rom. 16. 11.

Dan. 25 1. 2 Chron. 6. 26, 27. Then I saw in my Dream, that he commanded them to *lye down*; which when they did he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous, therefore, and repent:* This done he bid them go on their way and take good heed to the other Directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way Singing,

Rev. 3. 19

They are Whipt, and sent on their way.

Come hither you that walk along the way;
See how the Pilgrims fare that go astray.
They catched are in an intangling Net,
'Cause they good Counsel highly did forget.
'Tis true they rescu'd were, but yet you see
They're scourg'd to boot: Let this your caution be.

Now after a while they perceived afar off, one coming, softly alone all along the High-way to meet them. Then said *Christian* to his fellow, Yonder is a Man with his back towards *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, least he should prove a *Flatterer* also. So he drew nearer, and at last came up to them. His name was *Atheist*, and he asked them whither they were going.

The Atheist meets them.

Chr.

Chr. *We are going to the Mount* Sion.

Then *Atheist* fell into a very great laughter. *He laughs at them.*

Chr. *What's the meaning of your laughter?*

Atheist. I laugh to see what ignorant Persons you are to take upon you so tedious a Journey; and yet are like to have nothing but your Travel for your Pains.

Chr. *Why Man? Do you think we shall not be received?* *They reason together.*

Atheist. Received! There is no such place as you dream of in all the World.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see and have been seeking this City twenty Years, but find no more of it than I did the first day I set out. Jer. 22. 13 Eccles. 10. 19.

Chr *We have both heard, and believe that there is such a place to be found.*

Atheist. Had not I when at home believed, I had not come thus far to seek; but finding none (and yet I should had there been such a place to be found, for I have gone to seek it farther than you) I am going back again and will seek to refresh my self with the things that I then cast away, for hopes of that which I now see is not. *The Atheist takes up his content in this World.*

Chr. Then said *Christian* and *Hopeful*, his Companion, *Is it true which this Man hath said?* Christian *provoketh his Brother.*

Hope. Take heed, he is one of the *Flatterers*; remember what it has cost us once already, for our hearkning to such kind of Fellows. What! No Mount *Sion*? Did we not see from the Delectable Mountains, the Gate Hopeful's *gracious answer.* 2 Cor. 5. 7.

Gate of the City? Alſo are we not now to walk by Faith? * Let us go on, ſaid *Hopeful*, leſt the Man with the Whip overtake us again.

** A remembrance of former chaſtiſements, is an help againſt preſent temptations.*

You ſhould have taught me that Leſſon which I will round you in the Ears withal: *Cauſe my Son to hear the Inſtructions that cauſeth to Err from the Words of Knowledge:* I ſay, my Brother, ceaſe to hear him, and let us believe to the ſaving of the Soul.

Prov. 19. 27.

Heb. 10. 39.

Chr. *My Brother, I did not put the queſtion to thee, for that I doubted of the Truth of our Belief my ſelf; but to prove thee, and to fetch from thee a fruit of the honeſty of thy heart. As for this Man, I know that he is blinded by the God of this World. Let thee and I go on, knowing that we have belief of the Truth, and no lye in the Truth.*

A Fruit of an honeſt heart.

1 Joh. 2. 11.

Hope. Now do I rejoyce in hope of the glory of God: So they turned away from the Man; and he laughing at them, went his way.

They are come to the inchanted ground.

I ſaw then in my Dream, that they went till they came into a certain Country whoſe Air, naturally tended to make one drowſie, if he came a ſtranger into it. And here *Hopeful* began to be very dull, and heavy of Sleep; wherefore he ſaid unto *Chriſtian*, I now begin to grow ſo drowſie, that I can ſcarcely hold up mine Eyes: Let us lye down here, and take one nap.

Hopeful *begins to be drowſie.*

Chriſtian *keeps him awake.*

Chr. *By no means* (ſaid the other) *leſt ſleeping we never awake more.*

Hope. Why, my Brother? Sleep is ſweet to the labouring Man; we may be refreſhed if we take a nap.

Chr.

Chr. *Do you not remember, that one of the Shepherds bid us, beware of the inchanted ground? He means by that, that we ſhould beware of ſleeping; wherefore let us not ſleep as do others, but let us watch and be ſober.* 1 Theſſ. 5. 6.

Hope. I acknowledge my ſelf in a fault, & had I been here alone, I had by ſleeping run the danger of Death. I ſee it is true that the Wiſe-man ſaith, *Two are better than One.* Hitherto hath thy Company been my Mercy; *and thou ſhalt have a good reward for thy labour.* *He is thankful.* Eccl. 9. 8.

Chr. *Now then,* ſaid *Chriſtian, to prevent drowſineſs in this place, let us fall into good diſcourſe.* *To prevent drowſineſs, they fall into good diſcourſe.*

Hope. With all my heart, ſaid the other.

Chr. *Where ſhall we begin?*

Hope. Where God began with us, but do you begin if you pleaſe. *Good diſcourſe prevents drowſineſs.*

Chr. *I will ſing you firſt this Song.*

When Saints do ſleepy grow, let them come hither
And hear how theſe two Pilgrims talk together.
Yea, let them learn of them in any wiſe, *The Dreamers Note.*
Thus to keep ope' their drowſie ſlumbring eyes.
Saints Fellowſhip, if it be manag'd well,
Keeps them awake, and that in ſpite of Hell.

Chr. Then *Chriſtian* began, and ſaid, *I will ask you a queſtion, How came you to think at firſt of doing what you do now?* *They begin at the beginning of their Converſion.*

Hope. Do you mean, How came I at firſt to look after the good of my Soul?

Chr. *Yes, that is my meaning.*

Hope. I continued a great while in the delight of thoſe things which were ſeen and ſold at our *Fair*; things which I believe now, would have (had I continued in them ſtill

still drowned me in perdition and destruction.

Chr. *What things are they?*

Hope. All the Treasures and Riches of the World. Also I delighted much in Rioting, Reveling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of the beloved *Faithful*, that was put to Death for his Faith and Good-living in *Vanity-Fair*, *That the end of those things is Death.* And that for these things sake, the wrath of God cometh upon the Children of Disobedience.

Rom. 6. 21,22,23. Eph. 5. 6.

Chr. *And did you presently fall under the power of this Conviction?*

Hopeful *at first shut his eyes against the light.*

Hope. No, I was not willing presently to know the evil of sin, nor the Damnation that follows upon the confession of it; but endeavoured, when my Mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Chr. *But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?*

Reasons of the resisting of light

Hope. The causes were: 1. I was Ignorant that this was the Work of God upon me, I never thought that by awakenings for sin, God at first begins the Conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with my old Companions, their Presence and Actions were so desirable unto me. 4. The Hours in which Conviction were upon me, were such troublesom,

bleſom, and ſuch heart-affrighting hours, that I could not bear, no not ſo much as the remembrance of them upon my heart.

Chr. *Then it ſeems, ſometimes you got relief of your trouble.*

Hope. Yes verily, but it would come into my mind again; and then I ſhould be as bad, nay worſe than I was before.

Chr. *Why, what was it that brought your ſins to mind again?*

Hope. Many things; as,

1. * If I did but meet a good Man in the Street; or,
2. If I have heard any Read in the Bible; or,
3. If mine Head did begin to ach; or,
4. If I were told that ſome of my Neighbours were ſick; or,
5. If I heard the Bell Toll for ſome that were dead; or,
6. If I thought of dying my ſelf;
7. If I heard that ſudden death happened to others.
8. But eſpecially, when I thonght of my ſelf, that I muſt quickly come to Judgment.

* *When he had loſt his ſenſe of ſin, what brought it again.*

Chr. *And, could you at any time with eaſe get off the guilt of ſin, when by any of theſe ways it came upon you?*

Hope. No, not I, for then they got faſter hold of my Conſcience. And then, If I did but think of going back to ſin, (thongh my mind was turned againſt it) it would be double torment to me.

* *When he could no longer ſhake off his guilt by ſinful courſes, then he endeavours to mend.*

Chr. *And how did you do then?*

* *Hope.* I thought I muſt endeavour to mend my life; or elſe, thought I, I am ſure to be damned.

Chr.

Chr. *And did you endeavour to amend?*

Hope. Yes, and fled from, not only my ſins but ſinful Company too, and betook me to religious Duties, as Praying, Reading, Weeping for ſin, ſpeaking Truth to my Neighbours, &c. Theſe things did I, with many other, too much here to relate.

Chr. *And did you think your ſelf well then?*

Then he thought himſelf well.

Hope. Yes, for a while, but at the laſt my trouble came tumbling upon me again, and that over the neck of all my Reformation.

Chr. *How came that about, ſince you were now Reformed.*

Reformation at laſt could not help, and why.

Hope. There was ſeveral things brought it upon me, Eſpecially ſuch ſayings as theſe; *All our Righteouſneſſes are as filthy Rags. By the works of the Law no man ſhall be juſtified. When you have done all things, ſay, We are unprofitable*; with many more ſuch like. From whence I began to reaſon with my ſelf thus: If *All* my righteouſneſſes are filthy Rags: If by the deeds of the Law, no man can be juſtified; and if when we have done *All* we are yet unprofitable: Then itis but a folly to think of Heaven by the Law. I further thought thus; * if a man runs 100 *l.* into the Shop-Keeper's debt, and after that ſhall pay for all that he ſhall fetch: yet if this old debt ſtand ſtill in the Book uncroſſed, for that the Shop-keeper may ſue him, and caſt him into Priſon, till he ſhall pay the debt.

Isa. 64. 6.

** His being a debtor by the Law, troubled him.*

Chr. *Well, and how did you apply this to your ſelf?*

Hope. Why, I thought with my ſelf: I have by my ſins run a great way into God's Book,

Book, and that my now refor[illegible] not pay off that ſcore: therefore I ſhould ſink ſtill under all my preſent amendments: But how ſhall I be freed from that damnation that I brought my ſelf in danger of my former tranſgreſſions?

Ch. *A very good Application, but Pray go on.*

Hope. Another thing that hath troubled me, even ſince my late amendments, is, that If I look narrowly into the beſt of what I do now, I ſtill ſee ſin, new ſin mixing it ſelf with the beſt of that I do. So that now I am forced to conclude, that notwithſtanding my former fond conceits of my ſelf and Duties, I have committed ſin enough in one Duty to ſend me to Hell, though my former Life had been faultleſs.

His eſpying bad things in his beſt duties troubled him.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do till I break my mind to *Faithful*; for he and I were well acquainted. And he told me that unleſs I could obtain the Rigteouſneſs of a man that never had ſinned, neither mine own, nor all the Righteouſneſs of the World could ſave me.

This made him break his mind to Faithful, *who told him the way to be ſaved!*

Chr. *And did you think he ſpake true?*

Hope. Had he told me ſo when I was pleaſed and ſatisfied with my own amendment, I had called him Fool for his pains; but now ſince I ſee my own infirmity and the ſin that cleaves to my beſt performance, I have been forced to be of his Opinion.

Chr. *But did you think when at firſt he ſuggeſted it to you, that there was ſuch a man to be found, of whom it might juſtly be ſaid, That he never committed ſin?*

Hope:

At which he started at present.

Hope. I must confess, the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Heb. 10. Rom. 4. Col. 1. 2 Pet. 1.

Chr. *And did you ask him what Man this was, and how you must be justified by him?*

* *A more particular discovery of the way to be saved.*

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the Right-hand of the Most High: * And thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in the days of his Flesh, and suffered when he did hang on the Tree. I asked him further, how that Man's Righteousness could be of that Efficacy, to justifie another before God? And he told me, he was the mighty God, and did what he did; and died the Death also, not for himself but for me: to whom his doings, and the worthiness of them should be imputed, if I believed on him.

Chr. *And what did you do then?*

He doubts of Acceptation.

Hope. I made my Objections against my believing; for that I thought he was not willing to save me.

Chr. *And what said* Faithful *to you then?*

Mat. 11. 28.

* *He is better instructed.*

Hope. He bid me go to him and see: Then I said it was Presumption. He said No; for I was invited to come. * Then he gave me a Book of *Jesus* his inditing to incourage me the more freely to come.

Mat. 24. 25. Psal. 95. 6. Dan. 7. 10. Jer. 29. 12, 13.

And he said, concerning that Book, that every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him, what I must do when I came? And he told me I must intreat upon my knees, with all my Heart and Soul, the Father to reveal him to me. Then I asked him further, how

how I must make my Supplication to him? And he said Go, and thou shalt find him upon a Mercy-seat, where he sits all the Year long, to give Pardon and Forgiveness to them that come. I told him, that I knew not what to say, when I came. * And he bid me say to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ: For I see, that if his Righteousness had not been, or I have not Faith in that Righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World. And moreover that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord, take therefore this opportunity, and magnify thy Grace in the Salvation of my Soul, through thy Son Jesus Christ*, Amen.

Exod. 25. 22. Lev. 16. 2. Num. 7. 8. Heb. 4. 6.

* *He is bid to pray.*

Chr. *And did you do as you were bidden?* *He prays.*

Hope. Yes, over, and over, and over.

Chr. *And did the Father reveal the Son to you?*

Hope. Not at first, nor second, nor third, nor fourth, nor fifth; no nor at the sixth time neither.

Chr. *What did you do then?*

Hope. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off Praying?*

† *He thought to leave off praying.*

Hope. † Yes, and 100 times twice told.

Chr. *And what was the reason you did not?*

* *He durst not leave off praying and why?*

Hope. * I believed that that was true which hath been told me, to wit, That without the Righteousness of this Christ, all the

World

World could not save me; and therefore thought I with my self, if I leave off I dye, and I can but dye at the Throne of Grace. And withal, this came into my mind, *if it tarry, wait for it, because it will surely come, and I will not tarry.* So I continued Praying until the Father shewed me his Son.

Heb. 2. 3.

Chr. *And how was he revealed unto you?*

Hope. I did not see him with my Bodily eyes, but with the eyes of my understanding; and thus it was. One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my Sins. And as I was then looking for nothing but *Hell*, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Eph. 1. 18. 19.

Christ is revealed to him and how.

But I replied; Lord I am a great, a very great sinner: And he answered, *My Grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying, [*He that cometh to me shall never hunger, and he that beleiveth on me, shall never thirst.*] that beleiving and coming was all one; and he that came, that is, ran out in his heart and affection after Salvation by Christ, he indeed beleived in Christ, Then the Water stood in mine eyes, and I asked further. But Lord, may such a great sinner as I am be indeed accepted of thee, & be saved by thee? And I heard him, *And him that cometh to me, shall in no wise be cast out.* Then I said, But how Lord, must I consider of thee in my coming to thee, that my Faith

Acts 16. 30, 31.

John. 6. 35.

Joh. 6. 16.

may

may be placed aright upon thee? Then he said, *Christ came into the World to save sinners. He is the end of the Law for righteousness, to every one that believes. He died for our sins, and rose again for our justification; he loved us and washed us from our sins in his own Blood, He is Mediator* betwixt God and us, he *ever liveth to make Intercession for us.* From all which I gathered, that I must look for Righteousness in his Person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Fathers Law, and in submitting to the Penalty thereof; was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of Tears, and mine affections running over with love to the Name, People, and Ways of Jesus Christ.

1 Tim. 1. 15. Rom. 10. 4 chap. 4. Heb. 7. 24, 25.

Chr. *This was a Revelation of Christ to your Soul indeed*: But, *tell me particularly what effect this had upon your Spirit*:

Hope. It made me see that all the world, notwithstanding all the Righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of my own Ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Lord Jesus. Yea, I thought, that had I now 1000 gallons of blood in my body, I could spill it all for the sake of the Lord Jesus. I saw

I saw then in my Dream, that *Hopeful* looked back, and saw *Ignorance*, whom they had left behind, coming after. Look said he to *Christian*, how far yonder Youngster Loitereth behind.

Chr. Ay, ay, I see him: He careth not for our Company.

Hope. But I tro it would not have Hurt him, had he kept pace with us hitherto.

Chr. That's true, but I warrant you, he thinketh otherwise.

Young Ignorance comes up again their Talk.

Hope. That I think he doth, but however let us tarry for him. So they did.

Then *Christian* said to him, *Come away man, why do you stay so behind?*

Ig. I take my Pleasure in walking alone, even more a great deal than in Company, unless I like it the better.

Then said *Christian* to *Hopeful* (but softly) *Did I not tell you he cared not for our Company? But however*, said he, *come up, and let us talk away the time in this solitary place*, Then directing his Speech to *Ignorance*, He said, *Come how do you? How stands it between God and your Soul now?*

Ignorance Hope, and the ground of it.

Prov. 28. 29.

Igno. I Hope well, for I am always full of good Motions, that come into my Mind, to Comfort me as I walk.

Chr. *What good Motions? Pray tell us.*

Ign. Why I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ign. But I think of them and desire them.

Chr. *So do many that are never like to come there.* The Soul of the Sluggard desires, and hath Nothing.

Ign. But I think of them, and leave all for them.

Chr.

Chr. *That I doubt for leaving of all is an hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perſuaded that thou haſt left all for God and Heaven?*

Ign. My Heart tells me ſo.

Chr. *The wiſe man ſays,* He that truſts his own Heart is a Fool. Pro. 28. 29.

Ign. This is ſpoken of an Evil Heart, but mine is a Good one.

Chr. *But how doſt thou prove that?*

Ign. It comforts me in Hopes of Heaven.

Chr. *That may be thought its Deceitfulneſs; for a mans Heart may miniſter Comfort to him in the hopes of that thing, for which he yet has no ground to Hope.*

Ign. But my Heart and Life agree together, and therefore my Hope is well Grounded.

Chr. *Who told thee that thy Heart and Life agree together?*

Ign. My Heart tells me ſo.

Chr. *Ask my Fellow if I be a Thief. Thy Heart tells thee ſo! Except the Word of God beareth Witneſs in this matter, other Teſtimony is of no value.*

Ign. But is it not a good Heart that has good thoughts? And is not that a good Life that is according to God's Commandments?

Chr. *Yes, that is a good Heart that hath good Thoughts, and that is a good Life that is according to God's Commandments: But it is one thing indeed to have theſe, and another thing only to think ſo.*

Ign. Pray, what count you good thoughts and a Life according to God's Commandments?

Chr.

Chr. *There are good thoughts of divers kinds, ſome reſpecting our ſelves, ſome God, ſome Chriſt, and ſome other things.*

Ign. What be good thoughts reſpecting our ſelves?

What are good thoughts.

Chr. *Such as agree with the word of God.*

Ign. When does our thoughts of our ſelves agree with the Word of God;

Chr. *When we paſs the ſame Judgment upon our ſelves which the Word paſſes. To explain my ſelf: The Word of God, ſaith of Perſons in a natural condition.* There is none righ-

Rom. 3.
Gen. 6. 2. teous, there is none that doeth good, *it ſaith alſo*, that every imagination of the heart of a man is only evil, and that continually. *And again*, The imagination of mans heart is evil from his Youth. *Now then when we think thus of our ſelves, having a ſenſe thereof, then are our thoughts good ones, becauſe according to the Word of God.*

Ign. *I will never believe that my heart is thus bad.*

Chr. Therefore thou never hadſt one good thought concerning thy ſelf in thy life. But let me go on. As the world paſſeth a Judgment upon our hearts, ſo it paſſeth a Judgment upon our ways, and when our thoughts of our hearts and ways agree with the Judgment which the word giveth of both, then are both good, becauſe agreeing thereto.

Ign. *Make out your Meaning.*

Pſal. 125. 5.
Pro. 2. 15.
Rom. 3. *Chr.* Why, the word of God ſaith, That mans ways are crooked ways, not good, but perverſe; It ſaith they are naturaly out of the good way, that they have not known it. Now when a manthus thinketh of his ways.

I

I ſay, when he doth ſenſibly and with heart humiliation thus think, then hath he good thoughts of his own ways, becauſe his thoughts now agree with the Judgment of the word of God.

Ign. *What are good thoughts concerning God?*

Chr. Even as I have ſaid concerning our ſelves) when our thoughts of God do agree with what the word ſaith of him. And that is, when we think of his Being, and Attributes as the word hath taught: Of which I cannot now diſcourſe at large. But to ſpeak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know our ſelves, and can ſee ſin in us, when and where we can ſee none in our ſelves, when we think he knows our inmoſt thoughts, and that our heart, with all its depths, is always open unto his eyes: Alſo when we think that all our righteouſneſs ſtinks in his noſtrils, and that therefore he cannot abide to ſee us ſtand before him in any confidence, even in all our beſt performances.

Ign. *Do you think that I am ſuch a fool, as to think God can ſee no farther than I? Or that I would come to God in the beſt of my performances?*

Chr. Why how doſt thou think in this matter?

Ign. *Why to be ſhort, I think I muſt believe in Chriſt for Juſtification.*

Chr. How? Think thou muſt believe in Chriſt, when thou ſeeſt not thy need of him! Thou neither ſeeſt thy Original nor actual Infirmities, but haſt ſuch an Opinion of thy ſelf, & of what thou doeſt, as plainly renders

thee to be one that did never see a necessity of Christs personal Righteousness to justifie thee before God. How then doest thou say, I believe in Christ?

Ign. *I believe well enough for all that.*

Chr. How dost thou believe?

Ign. *I believe that Christ died for sinners, and that I shall be justified before God from the Curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are Religious, acceptable to his Father by virtue of his Merits, and so shall I be justified.*

The Faith of Ignorance.

Chr. Let us give an answer to this confession of thy *Faith.* 1. Thou believest with a fantastical faith, for this faith is no where described in the Word. 2. Thou believest with a false-faith, because thou takest Justification from the personal Righteousness of Christ, and applies it to thy own. 3. This faith maketh not Christ a Justifier of thy person, but of thy Actions; and of thy person for thy Actions sake, which is false. 4. Therefore this Faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying faith puts the Soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs Righteousness: (which Righteousness of his is not an act of Grace, by which he maketh for Justification, thy obedience accepted of God; but his personal obedience to the Law, in doing and suffering for us, what that required at our hands.) This Righteousness, I say true faith accepteth; under the skirt of which the Soul being shrouded and by it, presented as spotless before God

it is accepted & acquit from condemnation.

Ign. *What! would you have us truſt to what Chriſt in his own perſon hath done without us? This conceit would looſen the reins of our luſt, and tollerate us to live as we liſt. For what matter how we live if we may be juſtified by Chriſts perſonal righteouſneſs from all, when we believe it.*

Chr. Ignorance is thy name, and as thy name is, ſo art thou; even this thy anſwer demonſtrateth what I ſay. *Ignorant* thou art of what juſtifying righteouſneſs is, and, as *Ignorant* how to ſecure thy Soul through the faith of it from the heavy wrath of God. Yea, thou alſo art *Ignorant* of the true effect of ſaving faith in this Righteouſneſs of Chriſt, which is to bow and win over the heart to God in Chriſt, to love his Name, his Word, Ways and People, and not as thou *Ignorantly* imagineſt.

Hope. Ask him if he ever had Chriſt revealed to him from Heaven?

Ign. *What? You are a man for Revelations! I do believe that what both you, and all the reſt of you ſay about that matter, is but the fruit of diſtracted Brains.* Ignronce *jangels with them.*

Hope. Why man! Chriſt is ſo hid in God from the natural apprehenſions of the fleſh, that he cannot by any man be ſavingly known, unleſs God the Father reveals him to them.

Ign. *That is your Faith, but not mine: yet mine I doubt not, is as good as yours; though I have not in my head ſo many whimſies as you.* *He ſpeaks reproachfully of what he knows not.*

Chr. Give me leave to put in a word: You ought not ſo ſlightly to ſpeak of this matter: For this I boldly affirm (even as

Mat, 11. 28. 1 Cor. 11. 3. Eph. 1. 18, 19.

my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father; yea and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty Power; the working of which Faith, I perceive poor *Ignorance*, thou art Ignorant of. Be awakned then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God) thou shalt be delivered from condemnation.

The talk broke up.

Ign. You go so fast, I cannot keep pace with you: do you go on before, I must stay a while behind.

Then they said:

Well, Ignorance, *wilt thou yet foolish be.*
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
E're long the evils of thy doing so.
Remember Man in time, stoop, do not fear,
Good Counsel taken well, saves: therefore hear:
But if thou yet shall slight it, thou wilt be
The loser (Ignorance) *I'll warrant thee.*

Then *Christian* addressed himself thus to his fellow.

Chr. Well come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my dream that they went on a pace before, and *Ignorance* he came hobling after. Then said *Christian* to his Companion. It pities me much for this poor man: it will certainly go ill with him at last.

Hope. Alas, there are abundance in our Town in this condition, whole Families, yea,

yea, whole Streets (and that of Pilgrims too;) and if there be ſo many in our parts, how many think you muſt there be in the place where he was born?

Chr. *Indeed the word ſaith,* He hath blindid their eyes, leſt they ſhould ſee, &c.

But now we are by our ſelves, what do you think of ſuch Men? Have they at no time, think you, convictions of ſin, and ſo conſequently fear that their ſtate is dangerous?

Hope. Nay, do you anſwer that queſtion your ſelf, for you are the elder man.

Chr. *Then I ſay, ſometimes (as I think) they may, but they being naturally ignorant, underſtand ot that ſuch convictions tend to their good; and therefore they do deſperately ſeek to ſtifle them, and preſumptuouſly continue to flateter themſelves in the way of their own hearts.*

Hope. I do believe, as you ſay, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage. *The goodneſs of fear.*

Chr. *Without all doubt it doth, if it be right; For ſo ſays the Word,* The fear of the Lord is the beginning of Wiſdom. Job. 28, 29. Pſal. 111, 10. Prov. 17. ch. 9, 10.

Hope. How will you deſcribe right fear?

Chr. *True or right fear is diſcovered by three things.* *Right fears.*

1. By its riſe. It is cauſed by ſaving convictions for ſin.

2. It driveth the Soul to lay faſt hold of Chriſt for Salvation.

3. It begetteth and continueth in the Soul, a great Reverence of God, his Word and Ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the leſt, to any thing that may

dishonour God, break its Peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said, I believe you have said the truth. Are we now almost got pass the Inchanted Ground?

Chr. *Why art thou weary, of this discourse?*

Hope. No verily, but that I would know where we are.

Chr. *We have not now above 2 Miles further to go thereon, But let us return to our matter.*

* *Why ignorant persons stifle conviction.*

* *Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

* *Ingenerals*

Hope. How do they seek to stifle them?

* *2 Particulars.*

Chr. * 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their Overthrow. 2. They also think that these fears tend to the spoiling of their Faith, when (alas for them, poor men that they are they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them, wax presumptiously confident. 4. They see that those fears tend to take away, from them their pitiful old self Holiness, and therefore they resist them with all their might.

Hope. I know something of this my self, before I knew my self it was so with me.

Chr. *Well, we will leave at this time our Neighbour* Ignorance *by himself and fall upon another profitable question.*

Hope.

Hope. With all my heart but you ſhall ſtill begin.

Chr. *Well then, did you know about ten years ago one* Temporary *in your parts, who was a forward Man in Religion then?* *Talk about one Temperary.*

Hope. Know him! yes, he dwelt in *Graceleſs*, a Town about two miles off of *Honeſty*, and he dwelt next door to one *Turnback.* *Where he dwelt.*

Chr. *Right he dwelt under the ſame roof with him, Well, that man was much awakened once.* * *I believe that then he had ſome ſight of his ſins, and of the wages that were due thereto.* * *He was towardly once.*

Hope. I am of your mind: for (my houſe not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pittied the man, and was not all together without hope of him? but one may ſee that 'tis not every one that cries. *Lord, Lord.*

Chr. *He told me once, That he was reſolved to go on Pilgrimage, as we go now, but all of a ſudden he grew acquainted with one* Save-ſelf, *and then he became a ſtranger to me.*

Hope. Now ſince we are talking about him, let us a little enquire into the reaſon of the ſudden back-ſliding of him, and ſuch others.

Chr. *It may be very profitable, but do you begin.*

Hope. Well then, there are in my Judgment four reaſons for it.

1. Though the Conſcience of ſuch men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoketh them to be religious ceaſeth: Wherefore they naturally return to their own courſe again; *Reaſons why towardly ones go back.*

again; even as we ſee the Dog that is ſick of what he hath eaten, ſo long as his ſickneſs prevails, he vomits and caſts up all; not that he doth this of free mind (if we may ſay a Dog has a mind) but becauſe it troubleth his Stomach; but now when his ſickneſs is over and ſo his ſtomach eaſed, his deſires being not at all alienated from his vomit, he turns him about and licks up all. And ſo it is true which is written, *The Dog is turned to his own vomit again.* Thus I ſay, being hot for Heaven, by virtue only of the ſenſe and fear of the torments of hell as their ſenſe of Hell, and the fear of Damnation chills and cools, ſo their deſires for Heaven and Salvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and Salvation cool alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for Heaven and happineſs die, and they return to their courſe again.

2 Pet. 2. 22.

2. Another reaſon is, they have ſlaviſh fears that do over-maſter them: I ſpeak now of the fears that they have of Men; *For the fear of men bringeth a ſnare.* So then though they ſeem to be hot for Heaven, ſo long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themſelves to ſecond thoughts, namely, this, 'tis good to be wiſe, and not to run (for they know not what) the hazard of loſing all, or at leaſt of bringing themſelves into unavoidable and unneceſſary troubles, and ſo they fall in with the World again.

Prov. 29. 25.

3. The ſame that attends Religion lies alſo

alſo as a block in their way; they are proud and haughty, and Religion in their eyes is low and contemptible: Therefore when they have loſt their ſenſe of Hell, and Wrath to come, they return again to their former courſe.

4. *Guilt*, and to meditate terrour, are grievous to them; they like not to ſee their miſery before they come into it: Though perhaps the ſight of it firſt, if they loved that ſight might make them fly whither the righteous fly and are ſafe; but becauſe they do, as I hinted before, even ſhun the thoughts of guilt and terror: Therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly and chuſe ſuch ways, as will harden them more and more.

Chr. *You are pretty near the buſineſs, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellon that ſtandeth before the Judge. he quakes and trembles, and ſeems to repent, moſt heartily, but the bottom of all is, the fear of the Halter, not that he hath any deteſtation of the offences, as is evident, becauſe, let but this man have his liberty and he will be a Thief, and ſo a Rogue ſtill, whereas, if his mind was changed, he would be otherwiſe.*

Hope. Now I have ſhewed you the reaſons of their going back, do you ſhew me the manner thereof.

Chr. *So I will willingly.*

1. They drew off their thoughts all that they may, from the remembrance of God, Death and Judgment to come. *How the Apoſtate goes back.*

2. Then they caſt off by degrees private duties, and cloſet-prayer, curbing their luſts, watching, ſorrow for his Sin, and the like.

3. Then they ſhun the company of lively and warm Chriſtians.

4. After that they grew cold to publick Duty, as Hearing, Reading, Godly-conference, and the like.

5. Then they begin to pick holes, as we ſay, in the Coats of ſome of the Godly, and that deviliſhly, that they may have a ſeeming colour to throw Religion (for the ſake of ſome infirmity they have ſpied in them) behind their backs.

6. Then they begin to adhere to, and aſſociate themſelves with, carnal, looſe and wanton Men.

7. Then they give way to carnal, and wanton diſcourſes in ſecret; and glad are they if they can ſee ſuch things in any that are counted honeſt, that they may the more boldly do it through their example.

8. After this, they begin to play with little ſins openly.

9. And then being hardened, they ſhew themſelves as they are. Thus being launched again into the gulf of Miſery, unleſs a Miracle of Grace prevent it, they everlaſtingly periſh in their own deceivings.

Now I ſaw in my Dream, that by this time the Pilgrims were got over the Inchanted ground, and entering into the Country of *Beulah*, whoſe Air was very ſweet and pleaſant, the way lying directly through it, they ſolaced themſelves there for a ſeaſon. Yea, here they heard continually the ſinging of Birds, and ſaw every day the flow-

Iſa. 62. 4. Cant. 2. 10, 11, 12.

flowers appear in the Earth; and heard the voice of the Turtle in the Land. In this Country the Sun ſhineth Night and Day; wherefore this was beyond the Valley of the *ſhadow of Death*, and alſo out of the reach of *Giant Deſpair*, neither could they from this place ſo much as ſee *Doubting-Caſtle*. Here they were within ſight of the City they were going to, alſo here met them ſome of the Inhabitants thereof. For in this Land the ſhining ones commonly walked, becauſe it was upon the Borders of Heaven. In this Land alſo the Contract between the Bride and the Bridegroom was renewed: Yea, here, *as the Bridegroom rejoyceth over the Bride, ſo did their God rejoyce over them.* Here they had no want of Corn and Wine; for in this place they met abundance of what they had ſought for in all their Pilgrimages. Here they heard voices from out of the City, loud voices, ſaying, *Say ye to the Daughters of* Zion, *Behold thy Salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Country called them *the Holy People, the redeemed of the Lord, ſought out*, &c.

Angels.

Iſa. 62. 5. ver. 8.

Ver. 11.

Ver. 12.

Now as they walked in this Land, they had more rejoycing than in parts more remote from this Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof; it was builded of Pearls and precious Stones; alſo the Streets thereof were pav'd with Gold; ſo that by reaſon of the natural glory of the City, and the reflexion of the Sun-beams upon it, *Chriſtian*, with deſire fell ſick, *Hopeful* alſo had a fit or two of the ſame Diſeaſe: Wherefore here they lay

lay by it a while, crying out because of their pangs; *if you see my Beloved, tell him that I am sick of his Love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vinyards and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardner stood in the way, to whom the Pilgrims said, whose goodly Vineyards and Gardens are these? He answered, they are the Kings, and are planted here for his own delights, and also for the solace of Pilgrims; So the Gardner had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the Kings Walks and Arbours where he delighted to be: And there they tarried and slept.

Deut. 23, 24.

Now I beheld in my dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardner said even to me, wherefore musest thou at the matter; it is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the Lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the Reflexions of the Sun upon the City, (for the City was pure Gold) was so extreamly glorious, that they could not, as yet with open Face behold it, but through an Instrument made for that purpose. So I saw, that as they went on, there met

Rev. 21. 2.

1 Cor. 3. 18.

met them two Men in Raiment that ſhone like Gold, alſo their Faces ſhone as the Light.

Theſe Men asked the Pilgrims whence they came? and they told them. They alſo asked them where they lodged, what difficulties and dangers, what comforts and pleaſures they had met in the Way? And they told them. Then ſaid the Men that met them, you have but two difficulties more to meet with, and then you are in the City.

Chriſtian then and his Companion asked the Men to go along with them, ſo they told them they would; but, ſaid they, you muſt obtain it by your own Faith. So I ſaw in my dream, that they went on together, till they came in ſight of the Gate.

Now I further ſaw, that betwixt them and the Gate, was a River, but there was no Bridge to go over, the River was very deep; at the ſight therefore of this River, the Pilgrims were much ſtunned, but the Men that went with them ſaid, you muſt go through or you cannot come at the Gate. *Death.* *Death is not welcome to Nature, though by it we paſs out of the World into Glory.* 1 Cor. 15. 51, 52. *Angels help us not comfortably through Death.*

The Pilgrims began to enquire if there was no other way to the Gate; to which they anſwered, yes, but there hath not any ſave two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, ſince the Foundation of the World, nor ſhall until the laſt Trumpet ſhall ſound. The Pilgrims then, eſpecially *Chriſtian*, began to deſpond in his mind, and looked this way and that, but no way could be found by them, by which they might eſcape the River.

Then

Then they asked the Men if the Waters were all of a depth? They said no, yet they could not help them in that case, for, said they, *You shall find it deeper or shallower, as you believe in the King of the place.*

They then addressed themselves to the Water, and entring, *Christian* began to sink, and crying out to his good Friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my Head, all his Waves go over me, *Selah.*

Christians *conflict at the hour of Death.*

Then said the other, be of good cheer, my Brother, I feel the bottom, and it is good. Then said Christian, Ah, my friend, the sorrow of Death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him. Also he, in great measure, lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should dye in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observ'd, that he was troubled with Apparitions of Hobgoblins and evil Spirits; for ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's Head above Water,

ter, yea, ſometimes he would be quite gone down, and then e're a while, would riſe up again half dead. *Hopeful* did alſo endeavour to comfort him, ſaying, Brother, I ſee the Gate, and Men ſtanding by to receive us; but *Chriſtian* would anſwer, 'tis you, 'tis you they wait for; you have been *Hopeful* ever ſince I knew you; and ſo have you, ſaid he to *Chriſtian*. Ah, Brother, ſaid he, ſurely, If I was right, he would now riſe to help me, but for my ſins he hath brought me into the Snare, and hath left me. Then ſaid *Hopeful*, My Brother, you have quite forgot the Text, where it is ſaid of the wicked, *There is no band in their Death, but their ſtrength is firm, they are not troubled as other Men, neither are they plagued like other Men.* Theſe troubles and diſtreſſes that you go through in theſe Waters, are no ſign that God hath forſaken you, but are ſent to try you, whether you will call to mind that which heretofore you have received of his goodneſs, and live upon him in your diſtreſſes.

Then I ſaw in my Dream, that *Chriſtian* was in a muſe a while: To whom alſo *Hopeful* added this word, *Be of good cheer, Jeſus Chriſt maketh thee whole.* And with that *Chriſtian* brake out with a loud Voice, Oh! I ſee him again! And he tells me, *When thou paſſeſt through the Waters, I will be with thee, and through the Rivers, they ſhall not overflow thee.* Then they both took courage, and the Enemy was after that as ſtill as a Stone, until they were gone over. *Chriſtian*, therefore preſently found Ground to ſtand upon, and ſo it followed, that the-

Chriſtian *delivered from his Tears in Death.* Iſa. 49. 2.

the reſt of the River was but ſhallow; but thus they got over. Now upon the bank of the River, on the other ſide, they ſaw the two ſhining Men again, who there waited for them. Wherefore being come out of the River, they ſaluted them, ſaying, *We are Miniſtring Spirits, ſent forth to Miniſter for thoſe that ſhall be heirs of Salvation.* Thus they went along towards the Gate, now you muſt note that the City ſtood upon a mighty hill, but the Pilgrims went up that hill with eaſe, becauſe they had theſe two men to lead them up by the arms; alſo they had left their *mortal* Garments behind them in the River: For though they went in with them, they came out without them. They therefore went up here with much agility and ſpeed, tho' the foundation upon which the City was framed, was higher than the Clouds. They therefore went up thro' the Region of the Air, ſweetly talking as they went, being comforted, becauſe they ſafely got over the River, and had ſuch glorious Companions to attend them.

The Angels do wait for them ſo ſoon as they are paſſed out of this World. They have put off mortality.

The talk that they had with the ſhining Ones, was about the Glory of the place, who told them, that the beauty & glory of it was inexpreſſible. There ſaid they is the Mount *Sion*, the heavenly *Jeruſalem*, the innumerable company of *Angels*, and the Spirits of juſt Men made perfect. You are going now, ſaid they, to the Paradice of God, wherein you ſhall ſee the Tree of Life, and eat of the never fading Fruits thereof. And when you come there, you ſhall have white Robes given you, and your walk and talk ſhall be every day with the King, even all the days of

Heb. 12. 22, 23, 24. Rev. 2. 7. Rev. 3. 4.

of eternity. There you ſhall not ſee again, ſuch things as you ſaw when you were in the lower Region upon the earth, to wit, ſorrow, ſickneſs, affliction and death, *for the former things are paſſed away.* You are going now to *Abraham*, to *Iſaac* and *Jacob*, and to the Prophets; Men that God hath taken away from the evil to come, and that are now reſting upon their Beds, each one walking in his Righteouſneſs. The men then asked, what muſt we do in the holy place. To whom it was anſwered, you muſt there receive the comforts of all your toil, and have joy for all your ſorrow; you muſt reap what you have ſown, even the fruit of all your Prayers and Tears, and Sufferings for the King by the way. In that place you muſt wear Crowns of Gold, and enjoy the perpetual ſight and Viſions of the *Holy One, for there you ſhall ſee me as he is.* There alſo you ſhall ſee him continually with praiſe, with ſhouting and thankſgiving, whom you deſire to ſerve in the World, though with much difficulty, becauſe of the infirmity of fleſh. There your eyes ſhall be delighted with ſeeing, and your ears with hearing the pleaſant voice of the mighty one. There you ſhall enjoy your friends again; that are gone thither before you; and there you ſhall with joy receive, even every one that follows into the Holy places after you. There alſo you ſhall be cloathed with Glory and Majeſty, and put into an equipage fit to ride out with the King of Glory. When he ſhall come with ſound of Trumpet, in the Clouds, as upon the Wings of the Wind, you ſhall come with him.

Rev. 22. 7
Iſa. 57. 1, 2
Iſa. 65. 14.
Gal. 6. 7.
John 3. 2.

Now, now look how the holy Pilgrims ride,
Clouds are their Chariots, Angels are their Guide,
Who would not here for him all hazards run,
That thus provides for his when this World's done?

him,

him, and when he ſhall ſit upon the Throne of Judgment, you ſhall ſit by him; yea, and when he ſhall paſs Sentence upon all the workers of Iniquity, let them be Angels or Men, you alſo ſhall have a voice in that Judgment, becauſe they were his and your Enemies. Alſo when he ſhall again return to the City, you ſhall go too, with ſound of Trumpet, and and be ever with him. 1 Theſſ. 4. 13, 14, 15, 16. Jude 14. Dan. 7. 9. 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Hoſt came out to meet them: To whom it was ſaid, by the other two ſhining ones, Theſe are the Men that have loved our Lord, when they were in the World, and that have left all for his holy Name, and he hath ſent us to fetch them, and we have brought them thus far on their deſired Journey, that they may go in and look their Redeemer in the Face with Joy. Then the Heavenly Hoſt gave a great ſhout, ſaying, *Bleſſed are they that are called to the Marriage Supper of the Lamb.* Rev. 19. There came out alſo at this time to meet them ſeveral of the King's Trumpeters, cloathed in white and ſhining Raiment, who with melodious noiſes and loud, made even the Heavens to eccho with their ſound. Theſe Trumpeters ſaluted *Chriſtian* and his Fellow with ten thouſand welcomes from the World: And this they did with ſhouting and ſound of Trumpet.

This done, they compaſſed them round on every ſide: Some went before, ſome behind, and ſome on the right hand, ſome on the left, (as it were to guard them through the upper Region) continually ſounding as they went, with melodious noiſes, in notes on high:

high: So that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked; ever and anon these Trumpeters, even with joyful sound, would by mixing their Musick with looks and gestures, still signifie to *Christian* & his Brother, how welcome they were into their Company, and with what gladness they came to meet them: and now were these two Men as it were in Heaven, before they came at it; being swallowed up with the sight of Angels; and with hearing their melodious Notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring to welcome them thereto: But above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; Oh! By what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.*

Rev. 22. 14.

Then I saw in my Dream, that the shining Men bid them call at the Gate; the which when they did some from above looked over the Gate, to wit, *Enoch*, *Moses* & *Elijah*, &c. To whom it was said, these Pilgrims are come from the City of *Destruction* for the love that they bare to the King of this place, and then the Pilgrims gave in unto them each Man his Certificate, which they had received in

the

the beginning; those therefore were carried in to the King who when he had read them, said where are the Men? To whom it was answered, they are standing without the Gate. The King then commanded to open the Gate, *That the Righteous Nation*, said he, *that keepeth Truth, may Enter in.* Isa. 26. 2.

Now I saw in my dream, that these two Men went in at the Gate, and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with harps & crowns and gave them to them; the harps to praise withal, and the crowns in token of honour: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the Men themselves that they sang with a loud voice saying, *Blessing, Honour, Glory, and Power be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* Rev. 5. 13, 14.

Now just as the Gates were opened to let in the Men, I looked in after them; and behold, the City shon like the Sun, the Streets also were paved with Gold, and in them walked many Men with Crowns on their Heads, Palms in their Hands, and Golden Harps to sing Praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *holy, holy, holy is the Lord.* And after that they shut up the Gates, which when I had *seen*, I wished my self among *them.*

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River-side: but

Ignorance comes up to the River.

but he soon got over, and that without half that difficulty which the other two Men met with. For it happened, that there was then in that place one *Vain-hope*, a Ferry-man, that with his Boat helped him over, so he, as the other, I saw did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the Writing that was above, and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the Men that looked over the top of the Gate, whence come you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in & shew it to the King; so he fumbled in his Bosom for one, and found none: Then said they, you have none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City to go out, and take *Ignorance*, and bind him hand and foot, and have him away. Then they took him up, and carried him through the Air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of Destruction. So I awoke, and beheld it was a Dream.

Vain-hope does Ferry him over.

The

The Conclusion.

Now Reader I have told my Dream to thee
See if thou canst interpret it to me:
Or to thy self, or Neighbours, but take heed
Of Mis-interpreting: For that, instead,
Of doing good, will but thy self abuse,
By Mis-interpreting, evil ensues.
Take heed also, that thou be not extream,
In playing with the out-side of my Dream:
Nor let thy figure, or similitude,
Put thee into a laughter, or a feud,
Leave this for Boys *and* Fools: *but as for thee,*
Do you the substance of my matter see.
Put by the Curtains; look within my Veil;
Turn up my Metaphors, and do not fail:
There, if thou seekest them such things to find,
As will be helpful to an honest mind.
What of my Dross *thou findest there, behold*
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core.
But if thou shalt cast all away in Vain,
I know not but 'twill make me Dream again.

THE END.

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